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## I. ARISTOTLE AND HIS EDUCATIONAL VIEWS.

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### MEMOIR.

ARISTOTLE, as a thinker, writer, and an actor, belongs as legitimately to the history of pedagogy as to the annals of philosophy; and teachers should claim *him* among the most celebrated and brightest names of their profession, to whom king Philip could write on the birth of his son Alexander—"know that a son is born to me; and that I am thankful to the gods, not so much for the birth of a boy, as that he is born in your times. Trained up by you, I am in hopes that he will become worthy of me and of succeeding me upon the throne." He was born B. C., 384, at Stagira, near Chalcidice, the most populous part of northern Greece. His father was Nikomachus, physician and friend of the Macedonian king, Amyntas II. At the death, apparently early, of his parents, he had the good fortune to come under the care of Proxenus, a faithful guardian, and careful for his bringing up. In return, Aristotle erected statues, as marks of gratitude, to him, his wife, and parents; and afterward adopted and educated his son.

At the age of seventeen, Aristotle was attracted to Athens, then the center of civilization, chiefly by the fame of Plato. Here he devoted himself for twenty years to the study of philosophy, although he apparently continued his favorite physical and chemical studies. His persevering labor, and the zeal with which he studied the works of past and present philosophers so highly recommended him to Plato that he surnamed him "The Philosopher of Truth," and the soul of his school; and used to call his house the house of the reader, from his indefatigable researches into all possible philosophical writings. He used to say "Xenocrates needs spurs, Aristotle reins." The variance which after a time sprang up between Plato and Aristotle may have originated in radical difference of character. Perhaps Aristotle, as is reported, gave too much attention to his person; or perhaps, according to the ideas of the other philosopher, was too much a man of the world, he was too early in life seeking to pursue his various departments of investigation, and

to gather together a treasure of experience. At an early age he wrote four books on proverbs, which were an important contribution to the world's wisdom. By such studies he prepared himself more directly for the education of a prince, but raised up some opposition here and there. He soon gathered a small circle of youths and men around him, to whom he delivered lectures; and perhaps it was this which aroused the jealousy of Plato.

After Aristotle had ended his supervision of Alexander's education, and the latter had departed to the conquest of Asia, he returned to Athens, and selected there as his place of abode and instruction the Lyceum, so called from the neighboring temple of Apollo Lyceus, and consisting of a gymnasium surrounded with avenues of trees, where he lectured. His scholars were named Peripatetics from the avenues (*περιπατοῖς*;) or, as the ancients believed, from Aristotle's own habit of teaching while he walked (*περιπατῶν*;) it is uncertain which, though the last seems most probable. He lectured twice a day; in the morning upon more profound subjects of nature and dialectics, of which he was preëminently master, and in the afternoon upon exoteric subjects, and those easy of comprehension. To the former, none were admitted without a previous examination of their knowledge and fitness; while to the latter, young men were admitted without any special selection. He seems usually to have employed the erotematic-dialectic method by question and answer; employing such disputations as were according to his views, a good exercise of the mind.

Besides these lectures and this practical labor, Aristotle published, during his thirteen years' stay in Athens, most of his writings; in part by the assistance of his great pupil. In the general commotions which followed Alexander's death, and particularly at Athens, against the friends of the Macedonians, he fled from Athens to Chalcia, B. C., 322, and there continued his teaching until his death in the same year. His place at the Lyceum was filled by his pupil, the head of the Peripatetic school, the Lesbian Theophrastus; whom he had likened to the lively Lesbian wine.

We proceed to give some account of Aristotle's

#### EDUCATIONAL VIEWS.

The highest object of the art of education is, to train men.

#### MAN.

Man, although, besides, the most highly endowed of all beings, is distinguished from beasts, with whom he shares animal life, and from plants, with whom and beasts he shares a vegetating life, not

only by the endowment of reason, while they are controlled by their passions, and by the power of distinct recollection, while they have only a dim kind of memory, but especially by speech, which enables them to express their desires and dislikes. Of all living beings he alone possesses perceptions of good and evil, of right and wrong, and the power of expressing them by articulate speech. Thus follows the possibility of society; of the family and of the state; bonds of union amongst men based upon needs other than those of mere nature.

The state, the completest of all forms of association, which includes all the others within it, and which by itself sufficient to secure happiness in life, is likewise founded in nature; man being by nature a political being, and destined to live in a civil organization. Whoever lives within no state, is, by nature and not by accident, either a miserable or a superhuman being; either a beast or a God.

#### DESTINY OF MAN.

It was a general opinion among the Greeks that every citizen should propose to himself some object for which to lead a good life; whether honor, fame, wealth or intellectual training; and that his occupations should all have reference to this. Three courses of life were usually distinguished; the pleasure-seeking, devoted to enjoyment; the political, to virtue; and the philosophic, to knowledge. While the first is in a certain sense animal, and the second purely human, the third lifts us above the narrow limits of human life. All the various activities of men include and are based upon one idea; namely, that of happiness, as being the highest object of life; and they are all distinguished by approximations to single excellences, instead of by the absolute, which alone is truly worth seeking and which will present the highest object of human attainment, namely, sufficiency to one's self. Happiness, which consists in successful activity during life, exerted with the appropriate helps, is based upon virtue; which signifies the correct selection of the mean between two evils of opposite character; one of them ever passing the line of a just moderation, and the other not reaching it. A virtuous course of life is not based upon certain predetermined principles, but consists in that which is found to be good, and to increase happiness. The best life is therefore the happiest; and the practice of virtue is always a grave and difficult path.\*

Other external means of happiness, according to Aristotle, good

\* We must not omit at this place to refer to a discourse delivered by Dr. Noander, March 2, 1843, before the Berlin Academy of Sciences, "On the relations between the Aristotelian and Christian Morals."

in substance, and the lack of which detracts from it, are these; noble birth, strength, greatness, educated faculties, beauty of body, (especially important according to Greek ideas, as betokening beauty of mind,) and many and well-trained children, both boys and girls. Friendship and love are also needful, even more in prosperity than in adversity; since man is adapted not to himself alone, but to a greater community; and therefore to sympathy with joy and sorrow. With the practice of virtue and happiness, pleasure is closely connected; not merely as an exterior adjunct, either; but allowable pleasure is not only no hindrance to good, but a help; and an effort after it is an effort after good.

The pleasure connected with any thing does not interfere with earnestness or discretion in relation to it, as when one occupies himself in inconsistent matters, but is inseparable from life, and gives a higher direction to all human efforts, so that every branch of human knowledge is benefited by it. The pleasure of investigating and learning is a cause of deeper investigation and greater learning. Young children, on the contrary, and beasts, seek external and isolated pleasures.

The unreasoning effort after good which is seen in young children, appears first; but to the possession of moral virtue, or to a virtuous life, consciousness is necessary; which depends upon the full development of the reason. Upon the harmony between the reason and the instinct depends the progress in good; so that neither a beast nor a child can practice real virtue; nor every man, but he only in whom the proper qualities of body and mind exist and have been educated; that is, who is emphatically a man, (Ritter, *Geschichte der Philosophie*, III. 298—301.) While Socrates taught that virtue may be learned, and therefore depends upon abstract theories, Aristotle maintained the doctrine that to learn it, practice is necessary; that education in good morals, under laws and by early good training must precede, if instruction in the same is successfully to follow. Moral virtue depends upon practice, and therefore upon knowledge; so that knowledge precedes the full attainment of virtue. According to Socrates, moral life was a consequence of mental perception, and therefore depended entirely upon instruction and doctrine. Aristotle's teaching, however, was that virtue is an activity, and is to be acquired only by practice; that it is more securely possessed than knowledge; not liable to be forgotten; a quality of the soul acquired by a long course of exertion, and intrepid and persevering practice.

In order to a consistent life according to the precepts of morality,

the exertion of all the faculties is needed; and it is likewise important that youth should be trained to it from as early an age as possible. Indeed, all depends upon this, since it is only by means of completing many virtuous actions that we are to arrive at virtue itself. Aristotle elsewhere names three especial aids to education, namely, endowment, practice, and instruction.

NECESSITY OF HUMAN ASSOCIATION; *i. e.*, OF THE STATE.

As Aristotle teaches that politics and ethics are most intimately connected, so according to him the completest practice of virtue can only be within and by the state; neither is happiness to be acquired alone, but only within the state; even the natural man himself being a political being. All knowledge and power have, according to him, only one purpose, namely, the good. The more excellent such knowledge or power is, the more excellent the good at which it aims; and the most excellent is, the political. The completest virtue depends upon the fullest knowledge; and this, in the state, is first acquired through education and instruction, and afterward under good laws, which improve the citizens by assisting them in acquiring intelligence and penetration.

The office of the state is not merely to satisfy material needs; it has a higher and moral duty; that is, to render the citizen good and obedient to the laws, and thus to lead him to a life of happiness. The number of citizens is not too small, so long as their free development is not hindered, and their necessities are well satisfied; nor too large, as long as it is difficult to omit them from their regular situation and calling in the community. That is the happiest life which preserves a man, arriving at most only to moderate possessions; since wealth inclines to sloth and insubordination, as may be seen by the case of the children of the wealthy, who are not accustomed to obey teachers in their youth. Want, on the other hand, induces a debased and servile spirit; and moreover, the feeling of union is strongest between those of like condition. Still, Plato's scheme of community of goods should not be introduced, much less the community of wives and children. Such an equality as that would destroy freedom and discretion in intercourse with others, and would result in sloth and carelessness; for every man cares more for himself than for his neighbor, and for his own property, than for that of the community. The idea of the family, and of the state, too, and all freedom and independence whatever, would in like manner disappear. Property, on the other hand, should be vested in individuals, while by cultivating the good feelings of the citizens,

its use would be common to all. In short, a common interest and unity in the state should be attained, not by the violent means advocated by Plato, which are philanthropic only in appearance, but by means of a right education; which tends to destroy selfishness and to promote public spirit and the love of others. Children and wives should be trained with reference to the state; since both the one and the other are means of happiness and enjoyment.

Aristotle states three pure species of national constitution; monarchy, aristocracy, and democracy. He prefers the first two; not for the reasons commonly given by the great minds of antiquity, but from a conviction based upon a profound acquaintance with practical relations of life, "that it is impracticable to train all the citizens in all the virtues; and that they must of necessity be led toward the better, and made obedient even against their wills." For this reason he prefers the systems of aristocracy and monarchy, which are according to him closely related; not absolutely pure, but with so much participation in the government by the many as may keep them interested in the common welfare, and prevent disturbances and enmities from arising within the state.

The most important means for the permanence of the state, though up to the present time scarcely considered, is, an education in conformity to the laws and the constitution; so that the children shall grow up into good citizens, adapted to the peculiarities of their constitution. In the aristocracy which is really Aristotle's favorite scheme, the education of all the citizens is so arranged that they learn first to obey and then to command; so that the first is the business of the young, and the latter of the old. But where, as in an oligarchy, a limited class of citizens, or as in a monarchy, a single family, governs, there the education of the governing persons must be different from that of their subjects. The son of a king, for instance, should receive especial instruction in riding and in the art of war.

#### DIFFERENCES AMONGST MEN, BY NATURE AND OTHERWISE.

But from the same education, under like circumstances, arise different virtues; differing according to natural endowments, as appears in the case of men, women, children, and slaves. The slave has reason, but not enough to take care of himself; the woman an unstable one; the child an immature one. Manly virtue has thus a character of command, womanly of serving. Virtues, however, do not differ chiefly according to differences of condition or sex, but to distinctions of mental endowment in individuals.



The Aristotelian psychology distinguishes a reasoning and an unreasoning part of the human soul. To the former, besides the merely animal and vegetative life, belong the appetites, and passions, as anger, &c. Our effort must therefore be to bring the unreasoning part into subjection and obedience to the reasoning, which takes cognizance not only of permanently fixed principles, but of things mutable and transitory. Hence, a distinction between moral virtues, such as moderation and courage, and intellectual virtues, such as wisdom, knowledge. The sensibilities must therefore be regulated by the reason, and thus the passions and instincts be governed and directed. The practical understanding flows from this harmony between thinking and willing; so that its action is directed toward error or truth, theoretically speaking, by the determinations of the perceptions and passions. The moral virtues are not born within us, nor are they repugnant to our nature, since in that case we could not become accustomed to them; but we possess certain capacities in relation to them; and the attainment of them is the result of practice, as that of the intellectual virtues is of instruction.

The general idea of virtue is further divisible into various subordinate species; as for example, bravery in war, which, however, should not be an object for its own sake, as amongst the Spartans, but only for the sake of peace; wisdom, for philosophic pursuits or for leisure; prudence, for living in mutual relations with others; and justice as the peculiar virtue of a state—for both Aristotle and Plato represent the state by the analogy of a man.

Only the most completely developed men in the state can attain the highest rank; and such an one must above all things not be a slave. The slave is only a living machine; the freeman will obey only his own will; not the will of others.

Aristotle bases education in the mutual relation of the parents and the child; and commences the training of the child not merely at the birth, but still further back; in the habits and health of the parents, so that the constitution of the future pupil may be as perfect as possible.

#### MARRIAGE

Apart from the state, marriage would only be an instinct, as among plants and animals, to leave another self in existence, or at most, to secure the help of children in old age. But the state directs it to a higher purpose; to that of raising citizens such as it needs. Therefore, it orders that marriage, shall take place at the age of complete development of either sex, eighteen in women, and thirty-seven in men, and regulates the habits of the family.

Aristotle distinguishes three domestic relations; the despotic, between master and slave, the marital, between man and wife, and the parental, between parents and children. Husband and wife should be helps each to the other, not only in physical but in mental and moral relations; but the man, as the superior, should have the control of the family. The husband is to manage all external matters, and the wife all those at home.

#### THE CHILD AND ITS RELATIONS TO THE PARENTS.

While the child remains within the womb, its life is almost like that of a plant; but at birth it becomes distinct from that as well as from merely animal life, by virtue of indications of future higher endowments; infants and children, however, do not dream in their first years; dreams, though they happen amongst animals, quadrupeds especially, do not begin until the fourth or fifth year. Like animals, children seek after pleasure; and even when a degree of reflection appears, it is still incomplete. Anger, passions, appetites, appear first; the understanding and the reason being developed only at a later period. The voluntary employments of children, like those of animals, have no particular purpose. Thus they are not capable of being absolutely virtuous, but only in relation to others; by fulfilling the commands of their guardians. Complete happiness belongs therefore only to those more advanced in age; the youth can not as yet even coöperate with the happiness of others; he can neither completely experience happiness nor life, but must be educated for it in the future. In like manner the young are citizens only in a qualified sense; although they may seem to be enjoying the utmost happiness.

In youth we learn more easily, not having so much already acquired; whereas at a later time, when we have accumulated a great mass of other and conflicting impressions, new ones lose their loveliness and are retained with more difficulty. When we already know many things, we learn others not so easily; hence, as we grow in years we make more and more use of the powers of the reason. In like manner, we remember much better the occurrences of the morning, than those of the succeeding portions of the day; for the memory of these is weakened by their frequency and variety. Man is by nature endowed as it were with two instruments; the hand for the body, and the understanding for the soul. As the former can not at first grasp well at things, although it is an early developed member, so is it with the latter; the growth of the corporal and mental instrumentalities preceding the development of



the power within them. And different capabilities are developed at different ages.

The thoughts of children are ever directed to the future; while their elders are poor in hopes, youth has always a treasure of them. Children can not be quiet; for a certain restlessness always accompanies the seeking of any thing future; and boys especially require some amusing occupation; so that *Arahytas* deserves universal thanks for inventing the rattle. As long as children play with that, they make no disturbance in the house.

The love of parents for their children is stronger than their children's for them. How disinterested this instinct is appears in the love of mothers, who live rather for their children than for themselves, and who love them just as strongly even when they receive little love in return; which is most apt to be the case when mothers put their children out at nurse. Mothers usually love their children better than fathers. As in every thing which is by nature good and beautiful, so in the love of parents for their children—no excess seems to be possible.

The relation between the father and his children is a picture of kingly authority; for the father seeks the good of his children as does the king of his subjects. The paternal power is, however, distinguished from the royal by the greatness of its benefits; for the father gives life, the best of all good things; and is likewise both the supporter and educator of his children. The authority of the father over his children, of ancestors over their posterity, is founded in nature itself.

Children love their parents as being the origin of their existence. It is their foremost duty, and almost an atonement for guilt, to maintain their parents and to care for them. This is even better than to provide for one's own self. Parents, the gods, and the old, are entitled to all honor; although no one by any honor done by him to them can compensate for the benefits he has received. Teachers and parents can therefore by no means be paid by money or honor; still, he fulfills his duty who honors them to the extent of his powers.

The authority of the husband over the wife is based upon the greater fitness of the male sex to rule. Of like origin is the father's authority over his children; since by virtue of his superior age, he is superior in intelligence, and by virtue of his natural affection for his offspring, will seek their welfare by all the means in his power.

Children are a mutual bond of union and a mutual good, of the marriage state. As all things possessed in common bind men to-

gether, so do children; and childless marriages are earlier dissolved.

Daughters, and the whole training of the female sex, occupy a much lower place with Aristotle than with Plato. He commends, it is true, certain good qualities in them; to wit, of the body, beauty and size; of the mind, moderation, love of labor without any servile quality; but for their development he seems to have considered no education necessary either for their bodies or their minds. Wives, however, should possess these virtues, since they tend to secure the common good, and since without them the life of the state would lose half its happiness; as in the case of the Lacedæmonians.

#### PHYSICAL CARE OF CHILDREN.

The father cares for the instruction and bringing up; the mother, for the physical management and nature of children. In the whole management the natural difference between the sexes must be kept in mind. Character of early nourishment is of importance for the body. The most suitable is that which contains much milk. Even for infants proper exercise should be provided, and all distortions of the limbs, avoided. They should be accustomed early to cold; which is calculated to make healthy and strong bodies. For this purpose many barbarians dip children when newly born into a river, and permit them to wear only very light clothing. The value of early habitudes is everywhere insisted on.

Until the fifth year, children are not to be subjected to instruction, nor to fatiguing labor, that their growth may not be impeded. Still, exercise enough should be taken to prevent inactivity and sloth. This should be given by means of various little employments and by plays. The best plays are those which imitate what is afterward to be performed in earnest.

Many legislators have mistakenly attempted to prevent the violent crying of children, which helps their growth, and is as it were their first gymnastic training; for they strengthen themselves in that manner, by drawing long breaths.

#### EDUCATION AND THE STATE.

Since all arts and all instruction seek to supply the deficiencies of nature, in like manner is it the purpose of all education to train the children, as imperfect beings, into perfect citizens; because they will at a future time take a part in the social organization, and because without the complete training of each member, the state can not attain to its own perfection. The neglect of education is accordingly exceedingly shameful to the State; since its own main-

tenance depends upon it, and by it, it preserves the necessary unity. Even the most useful laws, freely adopted, are useless, unless the citizens are morally and intellectually trained up for the State, according to its constitution; democratically in a democracy, aristocratically in an aristocracy. It is likewise a shame to have received no education; for the educated man is as distinct from the uneducated as the living from the dead. Education is in prosperity an ornament; in adversity a refuge, in old age the best resource. In general, therefore, the legislator ought especially to care how and by what means men shall become good, and to consider what is the purpose of the best life. Most of the law-making is defined by the collective virtue of the nation; since laws enjoin to live in accordance with every virtue, and to avoid faults; but that which is especially enjoined by this common virtue is, an education aiming at the common good. The purpose of education is to train children and youth to perform the duties of war and the employments of peace—to enjoy leisure, and do whatever is necessary and useful.

A boy can only with difficulty be brought into the road to virtue, unless he is early subjected to good discipline; which is the more necessary for him, since youth has naturally little love for moderation or self-command. The emotions should early be trained to virtue, that they may love the good and hate the bad. But where, as in most places, education is neglected by the State, it becomes necessary for private persons, fathers and guardians of youth, to give it; especially, for those who are by wisdom and experience best fitted to make the necessary regulations. It is only by proceeding on fixed principles, whether reduced to written laws or not, that education is profitable either to the State or the family. To the success of private education, love contributes much; and in many respects it is better for single persons to teach single persons; *e. g.*, from experience, or from literary knowledge. The public laws can only make general rules, under which parents must learn by experience what modifications to make; and this is the difference between public and private education. In a well organized state, education must be one and the same for all, since all seek the same object, namely, to become good citizens. But it must be furnished by the State, not by individuals, and the training in the common branches of acquirement must be also common; for every citizen is a part of the State.

According to the foregoing difference in, the human soul, education is two-fold; moral, through training; and intellectual, through instruction. As, however, the body develops earlier than the soul,

so does the unreasoning part of the latter earlier than the reasoning. The training of the body must therefore be attended to earlier than that of the mind; and of the latter, the appetites and passions must first be put under training, since by virtue of the nature of the soul, moral education precedes that of the understanding.

#### MORAL EDUCATION.

In regard to moral influence upon the young, we find a material difference between Aristotle and Plato; the former seeking to refer his system of training for virtue to fixed principles, and paying far less stress upon what we should call religious education, and the early direction and cultivation of the idea of God in the heart and the feelings. He also thinks less of the actual knowledge of mythology and religious poetry, which he considers mere allegorical shells of truth; in these respects being much more boldly and positively opposed to the popular beliefs, than the more poetic Plato.

Moral education he says, depends mostly upon practice. The better the training in morals, the more secure is the condition of the State; for the laws have no power except in connection with this training. Some persons are good by natural endowment, others by practice, others still by instruction. But the training of the reason by instruction does not succeed with all; wherefore it becomes particularly necessary to secure the early training of youth in right habits.

Moral instruction is the more important, since man, in proportion as he is educated only in the intellect, degenerates the faster into the most wicked and savage of all beings; and his more disciplined reason only puts more weapons into his hands wherewith to injure others. A wicked man can cause infinitely more evil than a wild beast.

Aristotle seems inclined to believe that there are men whom no education can improve; who in fact are by nature incapable of improvement. According to him, the deaf and dumb must remain in complete and incurable ignorance, or at most, can only acquire something of good manners and morals by practice. To the virtue of men, upon which is based the virtue of the State, conduce natural endowments, practice, and education. The natural endowment is a gift; the others fall within the province of education. Some things are learned by practice, others by hearing. A man can not become wise by the mere gift of nature. The educational inspectors appointed by the State (*Paidonomes*) decide what writings and

myths the younger children are to use as an introduction to their other studies. The Paidonome must indeed have the supervision of the whole life of the children, and must see that while they yet live in their father's house, until the age of seven, when the State takes charge of their education, they shall be as little as possible in company with the slaves, who are ignorant persons.

Above all things care must be taken that the children shall not hear or see any open vileness; and the legislator should strive to prevent nothing more than shameful speaking, because it leads to similar actions. The use of unchaste language should be punished with infamy and blows. In like manner the young must be kept from improper pictures and sports. Aristotle differs from Plato in permitting the young to attend dramatic exhibitions; which he does on the ground that they are a means of cultivating the affections.

The virtues to be especially cultivated by the young are bravery and temperance, both of body and mind; by which the opposite vice of loose habits is avoided; an avoidance the more necessary because children are prone to follow their own impulses, and the desire for pleasure is strongest in them. Excessive eating and drinking, as does every thing carried to excess, destroy the health, while temperance maintains and strengthens it. As all virtues depend on practice, children should be early trained to temperance. The appetites must be brought into such harmony with the reason, that the principle of temperance shall decide upon the what and how and when of their gratification. A chief means against intemperance is a proper education; and without it, even the noblest gifts of human nature may degenerate.

An affection—not to say virtue—peculiar to the period of youth, is modesty; which is particularly serviceable to the young, because their active passions incline them toward extravagances. Obedience is another necessary attribute of youth; for unlimited independence weakens the reason, and strengthens any natural tendency to become a bad master. Disobedience does more harm than a physician's errors. Children are, therefore, even if they do not themselves understand a reason for obedience, to be trained to be convinced that there is one, by the sayings of the experienced, the old and the wise.

Noble friendship, and the society of good men are among the most powerful incentives to virtue and preservatives against youthful extravagances and other failings; and from the records of the past, even a higher class of like influences is derivable. Such friendships are means of the easier application, inasmuch as the

young are peculiarly ready to contract friendships, and are peculiarly disinterested and magnanimous in them. Boys' love, which Plato values so much, is of small account with Aristotle; and the extravagances of love would be lost in the quieter feeling of friendship.

INTELLECTUAL EDUCATION; LEARNING IN ITSELF AND AS RELATED TO THE STATE.

Man is of all created beings best fitted and most inclined to imitation. The tendency to it acts even in childhood, and is closely connected with the very important desire after knowledge or learning. Hence, the whole of the beginning of instruction depends upon imitation. The pleasure of learning, especially of some easy acquisition, such as perceiving the actual similarity between two distinct things, an original and a copy, and the exercise of the reason connected therewith, gives us the greatest delight; indeed, every exercise of the understanding is pleasurable. The pleasure of learning must be greater in proportion as any body of knowledge is capable of being learned—and every thing which can be known can be learned; and also in proportion as the acquiring of knowledge is not mere mechanical appropriation of matters offered from without, but is the acquisition of one portion of knowledge to become the foundation of another, and so on in a continual series, so that the course of study shall be a regular gymnastic process of thinking and concluding.

The chief object of the three periods of education, Aristotle states to be, to repair the natural defects of men, and thus to conduct them to virtue and thereby to happiness.

Aristotle makes mention of the difference of opinions as to what the young should learn, in order to the attainment of virtue and of the highest life; and of the conflicting questions, whether the principal endeavor should be after intellectual or moral training; and whether the objects to be gained should be what is necessary in actual practical life, what pertains to virtue, or what transcends the sphere of the outer life, and belongs to the province of speculation. Notwithstanding the various opinions about virtue itself, men very generally agree as to what is calculated to further the acquisition of it. Evidently, says Aristotle, amongst the most useful employments of life, the necessary ones are those first to be learned; yet with a clear distinction between the free employments and the servile. At the present day this distinction does not exist, and we may therefore pass over its consequences; but he takes a much more important one, namely, of the purposes for which the acquirements are made. To labor for one's self, for one's friends, for virtue, is not dis-



honorable to a freeman; but to labor for other persons is a reproach; he who does this likens himself to a day-laborer or a slave. The established departments of instruction point in two directions; toward the acquisition of knowledge immediately useful, and toward intellectual training. These departments are usually four; grammar, gymnastics, music, and drawing; the last being sometimes omitted from the list. Aristotle is besides inclined to the study of mathematics, as useful for the young, and to those of dialectics and rhetoric; but politics he would not permit.

#### GYMNASTICS.

Since intellectual cultivation depends upon bodily, youth must first be trained in gymnastics and regimen. The former gives beauty and health to the body, the latter fits the youth for the duties of civil life and of war. Health, and the proper development of corporal power, are called Harmonies, as dependent upon certain mixtures or combinations. The purpose of gymnastics is to give a combination of strength with beauty; as the former quality alone would only make a prize-fighter or a sort of beast of prey.

Up to the age of puberty the exercises must be of a lighter kind, not to hinder the development of the body; after the fourteenth year they may be more severe. But bodily and mental exertions should not be made at the same time, since one hinders the other. The exercises for bodily development should be quite distinct, in order to full efficiency. Gymnastic virtue, is a result of the size, strength and quickness of the body.

#### MUSIC.

Of all the arts, Aristotle values most that of executing what may be understood by the hearing; as having especially an ethical character, and an immediate influence upon the inner life. Of all arts, music is most imitative, most capable of employing our leisure profitably, and of influencing the soul, as medicine does the body; since it is a relaxation from exertion, and likewise gives pleasure. We require to know something which may occupy us in leisure hours. For such reasons the ancients included music in their public instruction. It serves an important purpose, in three ways; by exercising an influence upon the character, by accustoming us to enjoy ourselves in a profitable manner, and by furnishing a pure occupation for leisure hours.

Singing is especially adapted to this purpose; and selected songs for the young should be morally instructive, or animating and inspiring to activity; purposes to some extent served by instrumental

music also. In short, music should be a part of education not only for the profit of it, but for more reasons, namely: with a view to purity of mental habits, to an ennobling entertainment, to relaxation and refreshment after laborious exertion, and above all to moral improvement.

## DRAWING.

The art of drawing is useful in teaching the right understanding of the works of artists. Youth should be instructed in it, however, not only for the sake of its immediate practical use, but much more that their sense of bodily beauty may be developed and strengthened; for to look exclusively to the useful, is unworthy of lofty and noble minds. Drawing has not so powerful a moral influence as music; still, it is by no means a matter of indifference upon what sort of pictures and statues the eyes of the young are cast. Above all things, indecorous representations should be kept out of their sight.

## GRAMMAR AND RHETORIC.

Grammar is useful in money making, in economy, in many civil occupations; still, it should not be acquired merely for these external needs, but with much more reference to its value as a means of acquiring much other valuable knowledge.

Aristotle nowhere settles upon any special method of instruction in grammar nor rhetoric, nor does he ever give any hints about it. He however recommends the art of memory or memories, as an indispensable assistant in acquiring knowledge; and makes an attempt to investigate it thoroughly. Nothing of the kind appears either in Socrates or Plato. He accounts for the power of memory by supposing a series of notions connected together by a law of association of ideas, under an inward mental necessity.

## MATHEMATICS.

This department of study has by no means so important a place in Aristotle's system of instruction for the young, as in Plato's; it having no connection whatever with morals. To geometry especially, he will concede no higher rank than that of a mere speculative pursuit.

## DIALECTICS.

This branch of learning has according to Aristotle a threefold use. It serves as a special training for the understanding, as a means of intercourse with others, and in the pursuit of philosophical knowledge, as a means of more clearly distinguishing the false from the true. It moreover points out the road from the lower to the higher branches of knowledge; and the syllogistic art is in this connection the central point of mental activity.



## II. RABELAIS AND HIS EDUCATIONAL VIEWS.

1483—1553.

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FRANCIS RABELAIS, "the great jester of France," as he is designated by Lord Bacon, and in spite of buffoonery, a scholar and physician of profound learning, was born at Chinon, a small town of Toulaine, in 1483. He received the rudiments of education at the convent of Sevrillé, near his native town, and continued his classical and ecclesiastical studies at Angiers and at Poitou, where he entered the order of St. Francis. He took his successive degrees of bachelor, licentiate, and doctor at Montpellier, where he also lectured as professor on Hippocrates and Galen—whose works he subsequently edited, and whose medical system he strove to bring into practice at Lyons. At Montpellier, with the permission of Clement VIII., he was absolved from his vows as a Franciscan, and entered the Benedictine order. For neither order did he show much respect, and by both was he greatly persecuted for the freedom with which he assailed the ignorance and indolence of the monks generally. He was for some time canon in the Abbey of Saint-Maur-des Fossés, where he composed his two works, the "*History of the great Giant Gargantua and that of his son Pantagruel*." He was subsequently transferred to Meudon, as parish priest, where his house was the resort of the learned; his purse was always open to the needy; and his medical skill was gratuitously employed in the service of his parishioners. He twice visited Rome, once as physician to the suite of Cardinal du Bellay, whose friendship he made when at school in Angiers. He was frequently at Paris, where his society was much coveted for his wit and practical jokes, as well as for his learning. He died in 1553, in Paris. The two romances, on which the fame of Rabelais rests, were first published before 1520. The royal privilege, dated 1545, granted by Frances I., to "our well-beloved Master Francis Rabelais," for printing a correct and complete edition of his work, set forth that many spurious publications of it had been made, and its continuance and completion had been solicited "by the

learned and studious of the kingdom." The works and the author were attacked on all sides—by the champions and opponents of Aristotle, of the church, of the reformed doctrines, of religious orders, of the Sorbonne, and of the university teaching. To some of them, as now, they seemed a farrago of impurity, blasphemy, and hate,—and to others, masterpieces of wit, pleasantry, and philosophy. President De Thou, describes the author and his books as follows:—"Rabelais had a perfect knowledge of Greek and Latin literature, and of medicine, which he professed. Discarding, latterly, all serious thoughts, he abandoned himself to a life of sensuality, and, to use his own expression, embracing as his own the art of ridiculing mankind, produced a book full of the mirth of Democritus, sometimes grossly scurrilous, yet most ingeniously written, in which he exhibited, under feigned denominations, as on a public stage, all orders of the community and of the State, to be laughed at by the public." He has been imitated by satirists in France, and England; Scarron, Molière, and LaFontaine,—Swift, Dryden, and Sterne, owe to him some of their happiest hits and grotesque conceptions. Coleridge classed "Rabelais with the great creative minds of the world, with Homer, Shakspeare, Dante, and Cervantes." "When he is good, nothing can be more choice or excellent."

The views of Rabelais on the educational institutions and usages of his age, and his suggestions for remedying abuses and introducing better principles and methods, are worthy of study both for their historical and philosophical value. These exposures and suggestions are made under cover of the most gross fables and extravagant tales of giants, magicians, and adventurous knights, and also of grotesque, fantastic allegories, and satirical conceptions of characters and events. Beneath these coverings, Rabelais has anticipated many of the most valuable suggestions of Montaigne and Locke, as well as the best practical methods of our own day—on the proper treatment of the infant body and mind; on the cultivation of the perceptive faculties by the constant observation of common objects and phenomena; on the construction as well as use of apparatus by which the principles of science are illustrated, and their application to mechanical purposes shown; and on the education of the moral sense and of habits of temperance, obedience and reverence.

M. Guizot in 1812, devoted an essay to the educational views of Rabelais, in confirmation of a remark of Quevedo, that traces of all great moral truths may be found in every age; "Truth is the voice of God, and the voice of God is never silent." From this article we gather the following summary of Rabelais' views of education.

EDUCATIONAL VIEWS OF RABELAIS.

Rabelais—a writer who exaggerated license at a period when license reigned supreme, who was rarely gay without buffoonery, and often a buffoon without liveliness, who squandered in strange and bold inventions the riches of his imagination, and who seems to have resolved to speak seriously only of folly,—can not be deemed a great master of the subject of education. He has, however, recognized and pointed out the vices of the systems and educational practices of his own time; and he anticipated, at the commencement of the sixteenth century almost every sensible or useful view in the works of modern philosophers; among others, those of Locke and Rousseau.

Rabelais has drawn the whole plan and given a complete view of a sensible, harmonious, and liberal education. How did he set about the execution of such a work in the midst of fanatic violence and gross ignorance? Rabelais begins by avoiding the danger of coming into direct collision with received ideas, and the customs he wished to oppose, by transporting himself, and his personages into a strange, imaginary world, in which he is free to educate them as he pleases. The regents of the colleges of the sixteenth century, could scarcely claim that Pantagruel, who, “from the first hour of his birth swallowed at a meal the milk of four thousand cows, and wore in his first shirt 900 ells of Chateleraud linen,” was treated like one of the little boys who trembled before their ferule. Rabelais, is then, thanks to his conceits, the undisputed master of Pantagruel’s education, as well as of his father’s. How will he direct it?

Pantagruel is in his cradle. He is bound and swaddled like all the infants of the period; but Gargantua, his father soon perceives that these bands impede his movements, and that he attempts to burst them, he therefore commands “that he be freed from the said constraints, by the advice of the assistant princes and lords; the physicians of Gargantua also declared that if he was so trammelled in his cradle he would all his life be subject to gravel.” So Pantagruel was placed at ease, as our children are to-day. His early education is entirely physical. During childhood we rightly give an important place to the free development of the body; we do not undertake to cultivate laboriously, the intellectual faculties, before those of the body have acquired a certain degree of firmness. We allow our infants to creep, tumble, to exert their limbs and strength in every possible way. What does Pantagruel? “From the age of three, to five, he was nurtured and established in all suitable dis-

discipline by his father's command, and this time was spent in the same way as the country children pass theirs, that is to say, in drinking, eating, and sleeping,—in eating, sleeping, and drinking,—in sleeping, drinking, and eating. Every day he rolled in the mud, smutted his nose, besmeared his face, chased the butterflies; the little dogs ate from his porringer, he likewise ate with them; he bit their ears, they seized his nose, etc., etc." Thus Pantagruel became large and strong at a very early age: his father continued to require him to exercise his body in order to render him adroit and agile. "In order that he might become a good horseman, they gave him a fine large wooden horse, which could walk, jump, leap, kick, and dance."

The time came, nevertheless, when it became necessary to instruct Pantagruel. The quickness and versatility of his mental powers, developed naturally and without constraint, caused Gargantua to entertain great hopes of him. Unfortunately Gargantua had not yet experienced the absurdity of the educational methods generally used in his time: he therefore confided Pantagruel "to a celebrated learned sophist, named Master Tubal Holofernes, who began to educate him as was then the custom. What did the doctor teach him?

"He taught him his A B C so well that at five years old, he could say it by heart backwards: then he read to him "*Donat*," and "*Farcet*,"<sup>1</sup> etc., until he was thirteen years, six months and two weeks old;—afterward he read "*De Modis Significandi*," with the comments of Hurthiae, Fasquin, and many others, until he attained the age of eighteen years and eleven months; he knew this so well that at the examination he rendered it by heart backwards, and proved to his mother that "*De Modis Significandi non erat Scientia*."

After so many years passed in such labors and wearinesses, what did Pantagruel know? "His father perceived that although he had studied much, devoting all his time to it, it profited him nothing. And, what was worse, he became foolish, simple, dreaming, and absent. He therefore complained to Don Philip des Marais, thinking that it would be better for his case to learn nothing, for their knowledge was only stupidity, and their wisdom, emptiness, abusing noble minds and corrupting the freshness of youth." Gargantua was not headstrong; he did not shut his eyes in order to see nothing, and then believe what he saw; Pantagruel was withdrawn from the care of his former preceptors and placed with Ponocrates a teacher of quite a different stamp, who accompanied him to Paris, for the purpose of remodeling and finishing his education.

Ponocrates did not place him in college: "I would rather have

<sup>1</sup> See Note, page 156.

placed him among the ragamuffins of Saint-Innocent, because of the enormous cruelty and villany that I have known in college; for the slaves among the Moors and Tartars, the murderers in the criminal prison, certainly the household dogs are much better treated than the wretches in the said college, and if I was king of Paris, the devil take me, if I would not put fire inside, and burn the principal and regents who cause this inhumanity to be used before their very eyes." Rabelais, as it appears by this, held the college of Montaigne particularly in aversion, for he elsewhere says—"Tempeste was a chief whipper of students in the college of Montaigne. If pedagogues are ever damned for indulging poor little innocent scholars, he is, I believe, by the wheel of Ixion, whipping the dog who moves it." The education of Pantagruel was then, gentle and well considered. Ponocrates, "seeing that nature endures no sudden changes, without danger," allowed him at first, to do as he had been accustomed, "in order to understand by what means during a time so long, his old instructors had rendered him so stupid and ignorant." He left him uncontrolled for several days, and was not long in perceiving that weariness and disinclination to his early studies had made Pantagruel listless and idle. Ponocrates applied himself to his reformation, not constraining him, but leading him into another kind of life; he never sought to enslave the reason of his pupil; he wished to render it capable of commanding, not enslaving it to obedience; for he considered this, "a usage of tyrants who would substitute their will, for reason, not of wise men and scholars who satisfy their readers by plain reasons." So Pantagruel soon gained a taste for labor; "which however difficult it appeared in the beginning, grew pleasant, easy, and delightful, seeming rather the pastime of a king, than the studious labor of a scholar." The knowledge Ponocrates desired to impart to his pupil was varied and interesting; the methods he used excited his activity without fatiguing his attention. What were the branches of study, regarded by Rabelais as truly useful? What methods did he advise?

Pantagruel studied astronomy, but not to acquire astrology, and divine starry influences. "Consider divinatorial astrology and the art of Luther's as error and foolishness," his father wrote to him. Every evening Ponocrates and he, "at midnight before retiring went out to the most open part of their dwelling, to look at the face of the sky, and to note the comets, if any there were, the appearances, situations, aspects, and conjunctions of the stars." In the morning on rising they examined the condition of the sky, in order to see if it was the same as on the preceding evening, and noticed into what signs the sun and moon entered that day."

By the side of this method of observation, Ponocrates placed mathematics. "They drew up charts, not for amusement, but in order to learn a thousand little new inventions belonging to arithmetic. In this way a liking of the science of numbers was attained—and not only for that, but for other mathematical sciences, as geometry, astronomy and music. They made a thousand cheerful instruments, and geometrical figures, and likewise practiced the astronomical laws, after having made merry by singing four or five parts, or declaiming a theme, for throat exercise."

That was not the only way in which they amused themselves; Ponocrates understood the best ways of rendering study interesting and profitable, by making it *active*, and seeking occasion for it in the ordinary circumstances of life. Did he wish to bring before his pupil the knowledge of the natural sciences, as far as they were then known, that is, to acquaint him with the properties and characteristics of the principal natural objects? During their repast, they began to talk pleasantly together, speaking of the nature of everything served at table; of bread, wine, water, salt, meats, fish, fruits, herbs, roots, and the preparation of them. That done he quoted passages bearing on the subjects under discussion, from Pliny, Dioscorides, Galen, Aristotle, Ælian, and others. Those authors consulted were often brought to the table for that purpose. So well and completely were the things said retained in his memory, that at that time there was no doctor who surpassed him in learning. Is not this the way a father would in our time endeavor to give his children ideas of natural history and physics?

If Ponocrates and his pupil went to walk, botany occupied them. "They passed by meadows or other herbescent places, visited trees and plants, comparing them with their descriptions in the books of the ancients. They loaded themselves with specimens, which they conveyed to their dwelling. A page named Rhizotome, had the charge of them, as well as of the mattocks, stakes, and other instruments required for their cultivation." If rainy weather prevented their botanical excursions, "they visited the shops of druggists, herbists, or apothecaries, and carefully examined fruits, roots, leaves, gums, essences, and also their adulterations." These examinations often extended to the science we call technology; for "likewise they went to see how metals were worked, artillery forged, they visited the lapidaries, jewelers, and workers in precious stones—the weavers, workers in velvets, clockmakers, printers, painters, dealers in wine, studying and examining manufactures and trade in all their branches."



Let no one believe that in thus directing the attention of his pupil to the study of nature and objects, that Ponocrates allowed him to neglect the moral sciences. On the contrary he taught him to seek in everything he saw, or learned some good precept. When Pantagruel reviewed the lessons he had received, "Ponocrates fixed them by a few practical examples, concerning human life, which were sometimes prolonged two or three hours." In other ways the distribution of his time recalled the most serious ideas. "When he first rose, a few pages of scripture were read to him in a loud distinct manner. The subject of this lesson often inclined him to arise, pray, and supplicate the good God, whose majesty and marvelous judgments were shown in the reading. At evening, he briefly recapitulated to his preceptor, everything he had read, seen, known, done, or heard in discourse during the day. Then commending himself to the divine mercy of God, he sought repose."

Truly these were days well employed. Rabelais does not make him enter a gymnasium, properly so called. He describes in detail the various exercises which were taught to the pupil of Ponocrates; and these exercises are not useless plays; their purpose is clearly indicated; their general tendency is to make of Pantagruel what every young gentleman of that time should aim to be—a strong and skillful man-at-arms. So "he wrestled, ran and leaped, not three steps and jump—not hopping—not the vault of Alemant, for, according to Gymnaste his equerry, such leaps are useless in a warlike training; but he would spring over a fosse, leap a hedge, mount six steps up a wall, and creep in this way to a window the height of a lance." For the rest, Rabelais did not wish that these exercises should become a fatigue, or painful labor. "Their entire play was liberty, for they ceased when they pleased, and usually ceased when warm or tired."

The education of Pantagruel is not entirely abandoned to his teacher; his father watched over him with an active, yet restrained tenderness: "not without just and equitable cause, I render thanks to God, my preserver, that he has enabled me to see my age re-blooming in thy youth; for, when, at the will of Him who rules and disposes all things, my soul will leave this human habitation, I shall not wholly die, but passing from one place to another, waiting in thee and by thee, I survive, my image visible in this world, living, seeing, and talking with men of honor and my friends, as I was wont."

Is not this one of the noblest motives one can present to a young man, to lead him to distinguish himself, to live well, and thus honor the memory of his father which he is destined to perpetuate in the

world! Ought not the counsels of the father to inspire the son with as much gratitude as ardor when he adds, "I do not say this, distrusting thy virtue which has been proved to me, but to encourage thee in thy progress. I write that thou mayst live in this virtuous course, and that to live, and have lived thus, may rejoice and strengthen thy courage for future endeavors."

I would like to quote in full the counsels, which precede sentiments so affectionate and just. I select one passage remarkable for its elevated and extended views; we see a father claimed that destiny has cast the lot of his son in a time more enlightened, and more favorable to the development of the faculties of man than the age in which he was himself born; he exhorts his son to profit by all the faculties afforded him for learning, to share the enlightenment of his century, to honor science and literature in those who cultivate them, and not to add to the stupid pride of rank and riches, the blind pride of ignorance: "When I studied," said he, "the time was not as convenient for the study of letters as it now is, and I did not have the choice of teachers that you have had. The time was yet overshadowed, and had not yet recovered from the calamity brought by the Goths, who had destroyed all valuable literature. But by the divine goodness, enlightenment and dignity have been restored to learning. Now discipline is maintained, the languages re-established, Greek, (of which it is shameful to be ignorant,) Hebrew, Chaldaic, Latin; the elegant and correct printing in use, which invented in my time by divine inspiration, is a counterpoise to the diabolical suggestion of artillery. The world is full of learned men, able preceptors, and ample libraries—and it would be almost useless at this time to seek in any position for a person unfitted for any office of wisdom. Therefore, my son I admonish you to employ your youth in study and the practice of virtue. It is my desire that you learn the languages perfectly, especially the Greek, as Quintilian advises; attend carefully to Latin, and afterward to Hebrew, in order to read the Holy Scripture, and likewise acquire the Chaldaic and Arabic. In Greek form your style on Plato's, in Latin imitate Cicero. History you should remember. In civil law I wish you to know by heart the finest law texts, and compare them with philosophy. Then carefully review the books of the Greek physicians, the works of Arabian and Latin doctors,—that I may see you well versed in science."

Why does Gargantua desire that his son should attend to all these studies, and acquire all this learning? Does he intend to make a scholar or a literary man of him, or to devote him to one of the



professions in which science is indispensable? No; Gargantua knows that Pantagruel is destined from his birth to follow a career in which—according to the opinion of the vulgar, one may do without knowledge; but he also knows, that in every position in life knowledge and enlightenment are honor and power; and he recommends his son to employ the years of youth in the acquisition of knowledge, “for as soon as you attain to man’s estate,” he remarks, “you will be forced to leave the tranquillity and repose of study, and learn chivalry and arms, in order to defend our rights, and secure our friends and their affairs against the assaults of the evil-disposed.”

It is then to devote to an active life, his acquired talents, learning and superiority that Pantagruel yields himself so ardently to study. The advice of his father so wise and gentle, and his “letters received and read by him, inspired him to fresh courage and inflamed to labor more than ever; and you would have said, seeing him thus studying and improving, that his mind among books was like fire among brands, as unwearied and resistless.”

Pantagruel never forgot in the midst of his labors that virtue should be the first object of man’s efforts. “Science without conscience is the soul’s ruin,” his father wrote him, “you should serve, love and fear God, and never fall a victim to sin. Fear the corruptions of the world, lend not your heart to vanity, for this life fades, but the word of God is eternal. Reverence your masters, avoid the society of those you do not wish to imitate; and when you have gained the needful amount of knowledge, return to me that I may see you and bless you before I die.”

An education so well directed, could not remain unfruitful. Rabelais has endeavored to show, in the development of Pantagruel’s character what would be the results of it. This character is especially remarkable for uprightness and trustworthiness. Contrasted with the immorality of Panurge, and the grossness of brother Jean, Pantagruel always appears reasonable, teachable, full of goodness.

Does he dispute? He sometimes strangely abuses learning and dialectics; but it is almost always to return to simple upright maxims, to good sense and justice. Does he act? He shows himself calm and firm. When during his journeys, he experienced at sea that horrible tempest described by Rabelais with so much vivacity and picturesqueness, whilst Panurge abandoned himself to fear and despair, whilst brother Jean, and the sailors struggled against the winds and waves, swearing, and transported by passion, Pantagruel tranquil and reverent, remained standing on the deck,

holding strongly the mast to prevent it from breaking; and when, as the storm increased, all gave themselves up for lost, these words only escaped him—"May God be our Helper."

The affection that Pantagruel bore toward Panurge does not prevent him from recognizing the extreme disorder of his life, and the guilty libertinism of his ideas. Panurge wishes to justify his own prodigality and misconduct by taking the part of those who borrow money, without knowing when, or how, they can return it. Pantagruel silences him, by saying, "It is always a great disgrace, when a person borrows more than he works for, or acquires. One should lend, in my opinion, only when the person asking gains little for his labor, or is suddenly distressed by unlooked for losses."

If we follow Pantagruel through the entire work, we shall see that without pretension, ostentation, probably without any direct moral view, Rabelais has depicted him, as he ought to be after the education he had received; that is to say, just and reasonable, always desirous to extend his knowledge, and maintain his virtue, searching for the truth in everything, examining and tolerating the opinions of others without allowing his own principles to be disturbed, worthy simple and resolute in the midst of the lawless manners, indecent brutalities and licentious immorality, of those who surrounded him. We desire to point out a remarkable trait, the more striking as it is closely allied to the results of the education of which we have been treating; that is the respect of Pantagruel for his father. Perhaps no writer has given more strength and importance to filial love and parental authority, than the cynic Rabelais. "In our times," says he, "that fatal civil and religious war began; a war, which penetrating into families, burst the most sacred bonds, and made enemies, of those whom nature formed for mutual love and aid." A few years later, Montaigne could say, speaking of children, "They are wild beasts, produced by thousands in our age, to be hated and avoided as such." It is at such a period, in which so many public and domestic discords were fermenting, that Rabelais depicted a father training his son with the most yielding kindness, the most entire disinterestedness; and this son filled with the tenderest filial affection, the deepest respect, the most lively gratitude. This respect is such, that when Gargantua expresses to his son his desire to see him married,—"*Most indulgent of fathers,*" replies Pantagruel, "I have not yet thought of the subject, but submit myself to your wishes and fatherly commands. I would pray God to die to please you, rather than to live to displease you." Pantagruel departs on a journey. Hardly is he away before his father moved by a tender in

quitude, thus writes, "Dearest son, the affection that a father naturally feels for a beloved son, is much increased in my case, by regard and reverence for special, divinely bestowed graces, which since your departure have precluded all other thoughts; my heart is abandoned to the anxious fear that your embarkation has been unfortunate, or accompanied by some misadventure. You know to a fond and deep affection anxiety is closely joined."

And Pantagruel, deeply touched by this love, thus replies. "Most kind father, since you have favored me by the benefit of your most gracious letters, I am compelled to the fulfillment of a duty rendered voluntary by the past, to praise first, the Heavenly Father who in his divine goodness has preserved you in such perfect health; secondly, to thank you sincerely for the fervent unvarying affection entertained by you for your very humble son;—may my remembrance of it never fail."

Pantagruel in his journeys, not only thinks of his father, but follows and profits by his advice. During his stay at Paris, he visited often "companies of literary men, and those who had visited foreign countries. While he traveled himself, he observed the usages, manners, and peculiarities of the countries through which he passed. "Nor must I fail," writes he to Gargantua, "to collect in commentaries, etc., a full account of our voyage, that at our return you may have a true reading." He purchased rare animals, and curious objects that he met. "The curious animals, plants, birds, precious stones, that I found, and have been able to get during our peregrination, I will bring you."

Thus it is, that in the midst of a deluge of extravagances and fables, he maintained that spirit of research, that desire for instruction, with which his father had sought to inspire him, and which Panurge commends, in saying: "I have long recognized you as a lover of travel, always wishing to see and to learn."

It would appear as if Rabelais, in placing travel at the end of Pantagruel's studies, had wished to indicate that it should be the fulfillment of all education, wisely, broadly, and liberally directed.

I have attributed to Rabelais, no ideas or intentions not his own. I have but quoted part, not all. As to his views, I am far from believing that Rabelais designed to present a complete and regular plan of education. In connecting and condensing his ideas, I have necessarily given them more closeness and simplicity than they have in his directness. He doubtless could not anticipate, to what a great system of principles, knowledge, and facts, another age would attach

them. But the power of the good sense displayed by him is great. In the midst of great obscurity he has sometimes grasped the highest truths, as well as the most subtle.

This is what Rabelais, in a disregarding age, has written on the subject of education. This and other serious matters are treated in a volume, in which one is surprised to find any thing of the kind.

### III. JOHN MILTON.

#### HOME, SCHOOL, AND COLLEGE TRAINING.

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MILTON! thou should'st be living at this hour:  
The world hath need of thee. \* \* \*

\* \* \* \* \* We are selfish men:

Oh! raise us up, return to us again;  
And give us manners, virtue, freedom, power.  
Thy soul was like a star, and dwelt apart:  
Thou had'st a voice, whose sound was like the sea:  
Pure as the naked heavens, majestic, free,  
So did'st thou travel on life's common way,  
In cheerful godliness; and yet thy heart  
The lowliest duties on herself did lay.— Wordsworth.

JOHN MILTON, the most resplendent name for genius and culture, in prose and poetry, in English literature, belongs legitimately to the annals of Pedagogy, both as teacher and author. With natural endowments, such as are vouchsafed to but few in the history of a nation, with rare opportunities of home, school and college culture diligently improved, and his whole youthful training consummated by several years of intercourse with artists, scholars, and statesmen, in different countries, Milton first addressed himself as a worker, to the business of teaching, and to educational reform as "one of the greatest and noblest designs that can be thought of"—"the only genuine source of political and individual liberty, the only true safeguard of states, the bulwark of their prosperity and renown." His "*Tractate on Education*," published in 1644, amid the revolutionary upbreak of English society, maps out a vast domain of literature, science, and art, which only pupils of the amplest leisure, and of the highest industry and emulative ardor, under teachers of the best learning and method, can successfully traverse and master. While its aim is far beyond any thing attained at that day by the university scholars of England, its diligent perusal now, in connection with the study of his own life, will inspire an ingenuous mind "with a love of study, and the admiration of virtue," and its precepts faithfully followed, will fit American youth "to perform justly, skillfully and magnanimously all the offices, both private and public, of peace and war."

9

JOHN MILTON was born in the city of London, on the 9th of December, 1608. His father was a scrivener—copyist and draftsman of all kinds of documents, legal, commercial, and literary—and had the means and disposition to give his gifted son the opportunities of education which the best private tutors and public schools could impart. These opportunities are graphically described by Prof. Masson, in his elaborate and exhaustive work, entitled the "*Life and Times of John Milton*," from which we shall draw freely.\*

#### HOME EDUCATION OF MILTON.

MORE important in his case than contact with the world of city sights and city humors lying around the home of his childhood, was the training he received within that home itself. It is a warm and happy home. Peace, comfort and industry reign within it. During the day the scrivener is busy with his apprentices and clerks; but in the evening the family are gathered together—the father on one side, the mother on the other, the eldest girl and her brother John seated near, and little Kit lying on the hearth. A grave puritanic piety was then the order in the households of most of the respectable citizens of London; and in John Milton's home there was more than usual of the accompanying affection for puritanic habits and modes of thought. Religious reading and devout exercises would be part of the regular life of the family. And thus a disposition towards the serious, a regard for religion as the chief concern of life, and a dutiful love of the parents who so taught him, would be cultivated in Milton from his earliest years. Happy child, to have such parents; happy parents, to have such a child!

But the scrivener, though a serious man, was also a man of liberal culture. "He was an ingenious man," says Aubrey; and Phillips, who could recollect him personally, says that while prudent in business, "he did not so far quit his generous and ingenious inclinations as to make himself wholly a slave to the world." His acquaintance with literature was that of a man who had been sometime at college. But his special faculty was music. He had so cultivated the art as to acquire in it a reputation above that of an ordinary amateur. He was a contributor with twenty-one of the first English composers then living, in a collection of madrigals published under the title of "*The Triumphs of Oriana*," all originally intended to be sung at an entertainment in compliment to Queen Elizabeth. His name also appears in "*The Whole Book of Psalms*," 1621, and "*The Tears and Lamentations of a Sorrowfull Soule*," 1614. An organ and other instruments were part of the furniture in the house in Bread Street, and much of his spare time was given to musical study and practice. Hence we can readily understand the high place given by Milton to music in his "*Treatise on Education*." The intervals of more severe labor, he said, might "both with profit and delight be taken up in recreating and composing their travailed spirits with the solemn and divine harmonies of music, heard or learnt—either while the skillful organist plies his grave and fancied descent in lofty fugues, or the whole symphony with artful and unimaginable touches adorn and grace the well-studied chords of some choice composer; sometimes the lute or soft organ-stop waiting on elegant voices, either to religious, martial, or civil ditties, which

if wise men and prophets be not extremely out, have a great power over dispositions and manners to smooth and make them gentle." Of this kind of education Milton had the full advantage. Often must he, as a child, have bent over his father while composing, or listened to him as he played. Not unfrequently of an evening, if one or two of his father's musical acquaintances dropped in, there would be voices enough in the Spread-Eagle for a little household concert. Then might the well-printed and well-kept set of the *Orianas* be brought out; and, each one present taking a suitable part, the child might hear, and always with fresh delight, his father's own madrigal:—

Fair Oriana, in the morn,  
Before the day was born,  
With velvet steps on ground,  
Which made nor print nor sound,  
Would see her nymphs abed,  
What lives those ladies led:  
The roses blushing said,  
"O, stay; thou shepherd-maid!"  
And, on a sudden, all  
They rose, and heard her call.  
Then sang those shepherds and nymphs of Diana,  
"Long live fair Oriana, long live fair Oriana!"

They can remember little how a child is affected who do not see how from the words, as well as from the music of this song, a sense of fantastic grace would sink into the mind of the boy—how Oriana and her nymphs and a little Arcadian grass-plot would be before him, and a chorus of shepherds would be seen singing at the close, and yet, somehow or other, it was all about Queen Elizabeth! And so, if, instead of the book of Madrigals, it was the thin, large volume of Sir William Leighton's "*Tears and Lamentations*" that furnished the song of the evening.

Joining with his young voice in these exercises of the family, the boy became a singer almost as soon as he could speak. We see him going to the organ for his own amusement, picking out little melodies by the ear, and stretching his tiny fingers in search of pleasing chords. According to Aubrey, his father taught him music, and made him an accomplished organist.

But, in the most musical household, music fills up but part of the domestic evening; and sometimes it would not be musical friends, but acquaintances of more general tastes, that would step in to spend an hour or two in the Spread-Eagle.

Among the friends of the family were the Rev. Richard Stocke, the minister of the parish of Allhallows, Bread-street, "a constant, judicious, and religious preacher;" Humphrey Lownes, a printer and publisher; and John Lane, the author of "*Poetical Vision*," and continuation of the "*Squire's Tale*" in Chaucer, thus finishing that "story of Cambuscan bold," which, the son afterwards noted, had been left "half-told" by the great original. In the conversation of such men, Milton's boyhood had educational stimulus and food of the best quality.

#### MILTON'S BOOK AND SCHOOL TRAINING.

Writing in 1641, while his father was still alive, Milton describes his early scholastic education in these words:—"I had, from my first years, by the ceaseless diligence and care of my father, (whom God recompense) been exer-



cised to the tongues and some sciences, as my age would suffer, by sundry masters and teachers both at home and the schools." And again, in another publication after his father was dead:—"My father destined me, while yet a little child, for the study of humane letters. \* \* \* Both at the grammar-school and under other masters at home he caused me to be instructed daily."

#### PRIVATE TEACHERS.

The only teacher of Milton of whom we have a distinct account from himself, as one of his masters before he went to a regular grammar-school, or who taught him privately while he was attending such a school, was Thomas Young, afterwards a Puritan minister in Suffolk, and well known in his later life as a prominent divine of the Puritan party.

He was a Scotchman by birth. In one of his subsequent publications, at a time when it was not convenient for a Puritan minister of Suffolk to announce his name in full, he signed himself "*Theophilus Philo-Kuriaces Loncardiensis*," which may be translated "Theophilus Kirklover, native of Loncardy," where he was born in 1587. He was sent thence to the University of St. Andrews, where his name is found among the matriculations at St. Leonard's College in 1602. After completing his education in Arts there, and probably also becoming a licentiate of the Scottish Kirk, he migrated into England in quest of occupation—about the very time, it would seem, when the efforts of King James to establish Episcopacy in Scotland were causing commotion among the Scottish Kirkmen. He settled in or near London, and appears to have supported himself partly by assisting Puritan ministers, and partly by teaching.

From Young's subsequent career, and from the unusually affectionate manner in which Milton afterwards speaks of him, it is clear that however his gait and accent may have at first astonished Mrs. Milton, he was a man of many good qualities. The poet, writing to him a few years after he had ceased to be his pupil, speaks of the "incredible and singular gratitude he owed him on account of the services he had done him," and calls God to witness that he revered him as a father. And, again, more floridly in a Latin elegy, in words which may be translated thus:—

"Dearer he to me than thou, most learned of the Greeks (Socrates) to Clinia-  
des (Alcibiades) who was the descendant of Telamon; and than the great  
Stagirite to his generous pupil (Alexander the Great) whom the loving Chaonis  
bore to Libyan Jove. Such as Amyntorides (Phœnix) and the Philyreian hero  
(Chiron) were to the king of the Myrmidones (Achilles, the pupil, according to  
the legend, of Phœnix and Chiron,) such is he also to me. First, under his  
guidance, I explored the recesses of the Muses, and beheld the sacred green  
spots of the cleft summit of Parnassus, and quaffed the Pierian cups, and, Clio  
favoring me, thrice sprinkled my joyful mouth with Castalian wine."

The meaning of which, in more literal prose, is that Young grounded his pupil well in Latin, gave him perhaps also a little Greek, and at the same time awoke in him a feeling for poetry, and set him upon the making of English and Latin verses.

How long Young's preceptorship lasted, can not be determined with precision. It certainly closed about 1622, when Young left England at the age of thirty-five, and became pastor of the congregation of English merchants settled in Hamburg.



## MILTON AT ST PAUL'S SCHOOL.

From the first it had been the intention of Milton's father to send his son to one of the public schools in town, and before 1620 this intention had been carried into effect.

London was at that time by no means ill provided with schools. Besides various schools of minor note, there were some distinguished as classical seminaries. Notable among these was St. Paul's School in St. Paul's Churchyard, a successor of the old Cathedral School of St. Paul's, which had existed in the same place from time immemorial. Not less celebrated was Westminster School, founded anew by Elizabeth in continuation of an older monastic school which had existed in Catholic times. Ben Jonson, George Herbert, and Giles Fletcher, all then alive, had been educated at this school; and the great Camden, after serving in it as under-master, had held the office of head-master since 1592. Then there was St. Anthony's free school in Threadneedle street, where Sir Thomas More and Archbishop Whitgift had been educated—once so flourishing that at the public debates in logic and grammar between the different schools of the city, St. Anthony's scholars generally carried off the palm. In particular there was a feud on this score between the St. Paul's boys and the St. Anthony's boys—the St. Paul's boys nicknaming their rivals "Anthony's pigs," in allusion to the pig which was generally represented as following this Saint in his pictures; and the St. Anthony's boys somewhat feebly retaliating by calling the St. Paul's boys "Paul's pigeons," in allusion to the pigeons that used to hover about the cathedral. Though the nicknames survived, the feud was now little more than a tradition—St. Anthony's school having come sorely down in the world, while the pigeons of Paul's fluttered higher than ever. A more formidable rival in the city now to St. Paul's, was the free-school of the Merchant Tailors' Company, founded in 1561. Finally, besides these public day schools, there were schools of note kept by speculative schoolmasters on their own account; of which by far the highest in reputation was that of Thomas Farnabe, in Goldsmith's Rents, near Cripplegate.

Partly on account of its nearness to Bread-street, St. Paul's school was that chosen by the scrivener for the education of his son, when he was in or just over his twelfth year.\*

There were in all eight classes. In the first or lowest the younger pupils were taught their rudiments; and thence, according to their proficiency, they were at stated times advanced into the other forms till they reached the eighth, whence, "being commonly by this time made perfect grammarians, good orators and poets, and well instructed in Latin, Greek and Hebrew, and sometimes in other Oriental tongues," they passed to the Universities. The curriculum of the school extended over from four to six years, the age of entry being from eight to twelve, and that of departure from fourteen to eighteen.†

\* A description of St. Paul's School will be found on pages 141-142.

† For the account of St. Paul's School given in the text, the authorities are,—Stow, edit. 1693, pp. 74, 75; Fuller, Church History, Book V., Section I; Mr. Cunningham, in his Handbook of London, article "Paul's School;" and, most of all, Strype in his edition of Stow, 1720, vol. I., pp. 163-169. Strype was himself a scholar of St. Paul's from 1657 to 1661, or about thirty-seven years after Milton. The original school was destroyed in the great fire of 1666; but Strype remembered the old building well, and his description of it is affectionately minute.

From the moment that Milton became a "pigeon of St. Paul's," all this would be familiar to him. The school-room, its walls and windows and inscriptions; the head-master's chair; the bust of Colet over it, looking down on the busy young flock gathered together by his deed and scheming a hundred years after he was dead; the busy young flock itself, ranged out in their eight forms, and filling the room with their ceaseless hum; the head-master and the sur-master walking about in their gowns, and occasionally perhaps the two surveyors from the Mercers dropping in to see—what man of any memory is there who does not know that this would impress the boy unspeakably, and sink into him so as never to be forgotten? For inquisitive boys, even the traditions of their school, if it has any, are of interest; and they soon become acquainted with them. And so in Milton's case, the names of old pupils of St. Paul's who had become famous, from Leland down to the still-living prodigy Camden, who (though he had been mainly educated elsewhere, had also for a time been a St. Paul's scholar) would be dwelt on with pleasure; and gradually also the names of the head-masters before Mr. Gill would come to be known in order, from Richard Mulcaster, Gill's immediate predecessor, back through Harrison, Malin, Cook, Freeman, and Jones, to John Rightwis, Lilly's successor and son-in-law, who had acted in a Latin play with his scholars before Wolsey, and so to Lilly himself, the great Abraham of the series, and the friend of Colet.

After all, however, the paramount influence of the school lay necessarily in the character and qualifications of the two masters for the time being. These, at the time with which we are concerned, were Mr. Gill, the head-master, and his son, Alexander Gill, the younger, then acting as usher.

Old Mr. Gill, as he now began to be called, partly to distinguish him from his son, and partly because he was verging on his fifty-seventh year, fully maintained the ancient credit of the school. According to Wood, he was "esteemed by most persons to be a learned man, a noted Latinist, critic and divine, and also to have such an excellent way of training up youth that none in his time went beyond it." Having looked over all that remains of the old gentleman to verify or disprove this judgment—to wit, three works published by him at intervals during his life—we can safely say that the praise does not seem overstated. The first of these works is a tract or treatise, originally published by him in 1601, seven years before his appointment to St. Paul's School, and written in 1597, when he was living as a teacher at Norwich. The tract is entitled "*A Treatise concerning the Trinity of Persons in Unitie of the Deitie*," and is in the form of a metaphysical remonstrance with one Thomas Mannering, an Anabaptist of Norwich, who "denied that Jesus is very God of very God," but said that he was "but man only, yet endued with the infinite power of God." Far more interesting, in reference to Gill's qualifications as a teacher, is his next work, the first edition of which was published in 1619, or just before the time with which we have to do. It is entitled "*Logonomia Anglica*," and is dedicated to King James. Part of the work is taken up with an argument on that new-old subject, the reform of the English Alphabet, so as to bring the spelling of words into greater consistency with their sound; and those who are interested in this subject will find some sensible matter upon it in Gill's book. By adding to the English Alphabet the two Saxon signs for the two sounds of *th*, and another Saxon sign or two, and by farther using points over the vowels to indicate their various sounds, he contrives an Alphabet somewhat like those of

our modern phonetic reformers, but less liable to objection from the point of view of Etymology; and he illustrates this Alphabet by spelling all the English words and passages in his book according to it. But the Spelling-Reform is by no means the main purpose of the book. It is, in fact, what we should now call a systematic grammar of the English tongue, written in Latin. Accordingly it is only in the first part that he propounds his spelling-reform; and the parts on Etymology, Syntax, and Prosody, possess quite a separate value. If Gill was only half as interesting in his school-room as he is in his book, he must have been an effective and even delightful teacher. For example, as an appendix to Syntax in general, he has a chapter on what he calls *Syntaxis Schematistica*, in which he trenches on what is usually considered a part of Rhetoric, and enumerates and explains the so-called tropes and figures of speech—Metaphor, Metonymy, Allegory, Irony, Climax, etc. This part of the book is studded with examples from the English poets, and above all from Spenser, showing a really fine taste in the selection.

The subsequent part of the work, on English Prosody, is, in like manner, illustrated by well-chosen examples; and, among other things, Gill discusses in it the compatibility of classical meters with the genius of the English tongue. The following passage, in which he refers to the supposed influence of Chaucer, exhibits what was apparently another of his crotchets, besides spelling-reform—to wit, the necessity of preserving the Saxon purity of our tongue against Latinisms. After maintaining that, even during the Danish and Norman invasions, the Saxon or English tongue of our island remained pure, he proceeds (we again translate from his Latin) thus:—

"At length about the year 1400, Geoffrey Chaucer, of unlucky omen, made his poetry famous by the use in it of French and Latin words. Hence has come down this new mangle in our speaking and writing. \* \* O harsh lips, I now hear all around me such words as *common, vices, envy, malice*; even *virtue, study, justice, pity, mercy, compassion, profit, commodity, color, grace, favor, acceptance*. But whither, pray, in all the world have you banished those words which our forefathers used for these new-fangled ones? Are our words to be exiled like our citizens? Is the new barbaric invasion to extirpate the English tongue? O ye Englishmen, on you, I say, I call, in whose veins that blood flows, retain, retain what yet remains of our native speech, and, whatever vestiges of our forefathers are yet to be seen, on these plant your footsteps."

While thus working mainly in Philology, Mr. Gill had not quite abandoned his Metaphysics. Some fifteen years after the time at which we have now arrived, he brought out his last and largest work, the "*Sacred Philosophy of the Holy Scriptures*"—a kind of detailed demonstration, as against Turks, Jews, Infidels, Heretics, and all gainsayers whatsoever, of the successive articles of the Apostles' Creed, on the principles of pure reason. It is not to be supposed but that in those days, when the idea of severing the secular from the religious in schools had not yet been heard of, his pupils would now and then have a touch of his Metaphysics as well as of his Philology. They were lucky if they had not also a touch of something else. "Dr. Gill, the father," says Aubrey in one of his MSS., "was a very ingenious person, as may appear by his writings; notwithstanding, he had his moods and humors, as particularly his whipping fits. Often Dr. G. whipped Duncombe, who was afterwards a Colonel of Dragoons at Edgehill fight."

Young Gill, the usher or sur-master, was by no means so steady a man as his father. Born about 1597, he had been educated at St. Paul's School; had gone thence, on one of the Mercers' Exhibitions, to Trinity College, Oxford; and, after completing his course there, and taking orders, had come back to town about 1619, and dropped conveniently into the place of his father's assistant. For a time, either before or after this, he assisted the famous Farnabe in *his* school.

Such were the two men, not uninteresting in themselves, to whose lot it fell to be Milton's schoolmasters. He was under their care, as we calculate, at least four years—from 1620, when he had passed his eleventh year, to the winter or spring of 1624—5, when he had passed his sixteenth. During a portion of this time—most probably till 1622—he had the benefit also of Young's continued assistance at home.

St. Paul's School, it is to be remembered, was strictly a grammar-school—that is, a school for classical instruction only. But since Colet's time, in virtue of the great development which classical studies had received throughout the nation at large, the efficiency of the school within its assigned limits had immensely increased. Instead of peddling over Sedulius, and other such small practitioners of later or middle-age Latinity, recommended as proper class-books by Colet, the scholars of St. Paul's, as of other contemporary schools, were now led through very much the same list of Roman prose-writers and poets that are still honored in our academia. The practice of writing pure classical Latin, or what might pass for such, both in prose and in verse, was also carried to a perfection not known in Colet's time. But the improvement in Latin was as nothing compared with what had taken place in Greek. Although Colet in his testamentary recommendations to the Mercers had mentioned it as desirable that the head-master should know Greek as well as Latin, he had added, "if such a man can be gotten." That, indeed, was the age of incipient Greek in England. Colet had none himself; and that Lilly had mastered Greek, while residing in earlier life in Rhodes, was one of his distinctions. Since that time, however, the passion for Greek had spread; the battle between the Greeks and the Trojans, as the partizans of the new learning and its opponents were respectively called, had been fought out in the days of Ascham and Elizabeth; and, if Greek scholarship still lagged behind Latin, yet, in St. Paul's and other schools, Greek authors were read in fragments, and Greek exercises written, in anticipation of the more profound labors of the Universities. Probably Hebrew was taught optionally to a few of the highest boys.

Whatever support other instances may afford to the popular notion that the studious boys at school do not turn out the most efficient men in after life, the believers in that notion may save themselves the trouble of trying to prove it by means of Milton's boyhood.

*Milton's own account of his habits as a schoolboy.*—"My father destined me while yet a little boy for the study of humane letters, which I seized with such eagerness that from the twelfth year of my age I scarcely ever went from my lessons to bed before midnight; which, indeed, was the first cause of injury to my eyes, to whose natural weakness there were also added frequent headaches. All which not retarding my impetuosity in learning, he caused me to be daily instructed both at the grammar-school and under other masters at home; and then, when I had acquired various tongues, and also some not insignificant taste for the sweetness of philosophy, he sent me to Cambridge, one of our two national universities."

*Aubrey's account.*—"When he went to school, when he was very young, he studied very hard, and sat up very late, commonly till twelve or one o'clock at night; and his father ordered the maid to sit up for him."

*Wood's account.*—"There (at Cambridge) as at school for three years before, 'twas usual with him to sit up till midnight at his book, which was the first thing that brought his eyes into danger of blindness. By this his indefatigable study he profited exceedingly."

*Phillips' account.*—(At Paul's School) "he was entered into the rudiments of learning, and advanced therein with \* \* admirable success, not more by the discipline of the school and the good instructions of his masters \* \* than by his own happy genius, prompt wit and apprehension, and insuperable industry; for he generally sat up half the night, as well in voluntary improvements of his own choice, as the exact perfecting of his school-exercises; so that at the age of fifteen he was full ripe for academical training."

The boy's studies were not confined to the classic tongues. "When at your expense," he says in a Latin poem addressed to his father in later years, "I had obtained access to the eloquence of the tongue of Romulus, and to the delights of Latium, and the great words, becoming the mouth of Jove, uttered by the magniloquent Greeks, you then advised me to add the flowers which are the pride of Gaul, and the speech which the new Italian, attesting the barbarian inroads by his diction, pours forth from his degenerate mouth, and the mysteries which are spoken by the prophet of Palestine." The application of these words extends beyond Milton's mere school-days; but it is probable that before they were over he had learnt to read French and Italian, and also something of Hebrew. In the letter to Young at Hamburg, already referred to, written in March, 1625, he acknowledges the gift of a Hebrew Bible which Young had sent him.

It is not to be supposed that the literature of his own country remained a closed field to a youth so fond of study, and who had already begun to have dreams for himself of literary excellence. Accordingly there is evidence that Milton in his boyhood was a diligent reader of English books, and that before the close of his school-time in 1624, he had formed some general acquaintance, at least, with the course of English literature from its beginnings to his own time.

#### MILTON AT CAMBRIDGE.

Milton was admitted a Pensioner of Christ's College, Cambridge, on the 12th of February, 1624—5.\* He was one of the fourteen students whose names appear in the entry-book of the College as having been admitted during the half-year between Michaelmas, 1624, and Lady-day, 1625. In the remaining half of the same academic year—namely, from Lady-day to Michaelmas, 1625—there were thirty fresh entries. Milton, therefore, was one of forty-three students who commenced their academic course at Christ's College, in the year 1624—5.

Eight of these fourteen students who were admitted before Lady-day, enter

\* It may be well here to remind the reader of the reason for this double mode of dating. Prior to 1752, the year in England was considered to begin, not on the 1st of January, but on the 25th of March. All those days, therefore, intervening between the 31st of December and the 25th of March, which we should now date as belonging to a particular year, were then dated as belonging to the year preceding that. According to our dating, Milton's entry at Christ's College took place on the 12th of February, 1625; but in the old reckoning, that day was the 12th of February, 1624.

as "lesser pensioners," four as "sizars," and but one as a "greater pensioner." The distinction is one of rank. All the three grades pay for their board and education; and, in this respect, are distinct from the *scholars*, properly so called, who belong to the foundation. But the "greater pensioners," or "fellow-commoners," pay most; they are usually the sons of wealthy families; and they have the privilege of dining at the upper table in the common hall along with the fellows. The "sizars," on the other hand, are poorer students; they pay least; and, though receiving the same education as the others, have a lower rank, and inferior accommodation. Intermediate between the greater pensioners and the sizars, are the "lesser pensioners;" and it is to this class that the bulk of the students in all the Colleges at Cambridge belong. Milton, as the son of a London scrivener in good circumstances, took his natural place in becoming a "lesser pensioner." His school-fellow at St. Paul's, Robert Porey, who entered the College in the same year and month, and chose the same tutor, entered in the same rank. Milton's father and Porey's father must have made up their minds, in sending their sons to Cambridge, to pay, each about £50 a year, in the money of that day, for the expenses of their maintenance there.\*

Christ's College, although not the first in point of numbers, was one of the most comfortable colleges in the University; substantially built; with a spacious inner quadrangle, a handsome dining-hall and chapel, good rooms for the fellows and students, and an extensive garden behind, provided with a bowling-green, a pond, alcoves and shady walks, in true academic taste.

In the year 1624—5, when Milton went to Cambridge, the total population of the town may have been seven or eight thousand. Then, as now, the distinction between "town" and "gown" was one of the fixed ideas of the place. While the town was governed by its mayor and aldermen and common-council, and represented in Parliament by two burgesses, the University was governed by its own statutes as administered by the Academic authorities, and was represented in Parliament by two members returned by itself.

Into the little world of Christ's College—forming a community by itself, when all the members were assembled, of some two hundred and fifty persons, and surrounded again by that larger world of the total University to which it was related as a part—we are to fancy Milton introduced in the month of February, 1624—5, when he was precisely sixteen years and two months old. He was a little older, perhaps, than most youths then were on being sent to the University. Still it was the first time of his leaving home, and all must have seemed strange to him. To put on for the first time the gown and cap, and to move for the first time through unfamiliar streets, observing college after college, each different from the others in style and appearance, with the majestic King's conspicuous in the midst; to see for the first time the famous Cam, and to walk by its banks,—these would be powerful sensations to a youth like Milton.

A matter of some importance to the young Freshman at College, after his choice of a tutor, is his choice of chambers. Tradition still points out at Christ's College the rooms which Milton occupied. They are in the older part of the building, on the left side of the court, as you enter through the street—

\* In the autobiography of Sir Simonds D'Ewes, he tells us that, when he went as a fellow-commoner to St. John's College, Cambridge, in 1618, his father would not make him a larger allowance than £30 a year, which, with the utmost economy, he could barely make sufficient. If this was a stingy sum for a "fellow-commoner," it was probably about the proper sum for a "lesser pensioner."



gate—the first floor rooms on the first stair on that side. The rooms consist at present of a small study with two windows looking into the court, and a very small bed-room adjoining. They do not seem to have been altered at all since Milton's time. When we hear of "Milton's rooms" at College, however, the imagination is apt to go wrong in one point. It was very rare in those days for any member of a College, even a Fellow, to have a chamber wholly to himself. Two or three generally occupied the same chamber; and, in full Colleges, there were all kinds of devices of truckle-beds and the like to multiply accommodation. In the original statutes of Christ's College, there is a chapter specially providing for the manner in which the chambers of the College should be allocated; "in which chambers," says the founder, "our wish is that the Fellows sleep two and two, but the scholars four and four, and that no one have alone a single chamber for his proper use, unless perchance it be some Doctor, to whom, on account of the dignity of his degree, we grant the possession of a separate chamber." In the course of a century, doubtless, custom had become somewhat more dainty. Still, in all the Colleges, the practice was for the students to occupy rooms at least two together; and in all College biographies of the time, we hear of the chum or chamber-fellow of the hero as either assisting or retarding his studies. Milton's chamber-fellow, or one of his chamber-fellows, would naturally be Forey. But, in the course of seven years, there must have been changes.

The Terms of the University, then as now, were those fixed by the statutes of Elizabeth. The academic year began on the 10th of October, and the first, or Michaelmas or October Term, extended from that day to the 16th of December. Then followed the Christmas Vacation. The second, or Lent or January Term, began on the 13th of January, and extended to the second Friday before Easter. There then intervened the Easter vacation of three weeks. Finally, the third, or Easter or Midsummer Term, began on the eleventh day (second Wednesday) after Easter-day, and extended to the Friday after "Commencement Day,"—that is, after the great terminating Assembly of the University, at which candidates for the higher degrees of the year were said to "commence" in those degrees; which "Commencement Day" was always the first Tuesday in July. The University then broke up for the "long vacation" of three months.

The daily routine of college-life in term-time, two hundred and thirty years ago, was as follows:—In the morning, at five o'clock, the students were assembled, by the ringing of the bell, in the College-chapel, to hear the morning service of the Church, followed on some days by short homilies by the Fellows. These services occupied about an hour; after which the students had breakfast. Then followed the regular work of the day. It consisted of two parts—the *College-studies*, or the attendance of the students on the lectures and examinations of the College-tutors or lecturers in Latin, Greek, Logic, Mathematics, Philosophy, etc.; and the *University-exercises*, or the attendance of the students, together with the students of other Colleges, in the "public schools" of the University, either to hear the lectures of the University-professors of Greek, Logic, etc., (which, however, was not incumbent on all students,) or to hear, and take part in the public disputations of those students of all the Colleges who were preparing for their degrees.\* After four hours or more so spent, the

\* The distinction between *College-studies* and *University-exercises* must be kept in mind. Gradually, as all know, the Colleges of Oxford and Cambridge, originally mere places of res-



students dined together at twelve o'clock in the halls of their respective Colleges. After dinner, there was generally again an hour or two of attendance on the declamations and disputations of contending graduates, either in college or in the "public schools." During the remainder of the day, with the exception of attendance at the evening-service in chapel, and at supper in the hall at seven o'clock, the students were free to dispose of their own time. It was provided by the statutes of Christ's that no one should be out of college after nine o'clock from Michaelmas to Easter, or after ten o'clock from Easter to Michaelmas.

Originally, the rules governing the daily conduct of the students at Cambridge had been excessively strict. Residence extended over nearly the whole year; and absence was permitted only for very definite reasons. While in residence, the students were confined closely within the walls of their respective colleges, leaving them only to attend in the public schools. At other times they could only go into the town by special permission; on which occasions, no student below the standing of a B. A. in his second year was suffered to go unaccompanied by his tutor or by a Master of Arts. In their conversation with each other, except during the hours of relaxation in their chambers, the students were required to use either Latin, or Greek, or Hebrew. When permitted to walk into the town, they were forbidden to go into taverns, or into the sessions; or to be present at boxing-matches, skittle-playings, dancings, bear-fights, cock-fights, and the like; or to frequent Sturbridge fair; or even to loiter in the market or about the streets. In their rooms they were not to read irreligious books; nor to keep dogs or "fierce birds;" nor to play at cards or dice, except for about twelve days at Christmas, and then openly and in moderation. To these and other rules, obedience was enforced by penalties. There were penalties both by the College and by the University, according as the offense concerned the one or the other. The penalties consisted of fines according to the degree of the offense; of imprisonment for grave and repeated offenses; of rustication, with the loss of one or more terms, for still more flagrant misbehavior; and of expulsion from College and University for heinous criminality. The Tutor could punish for negligence in the studies of his class, or inattention to the lectures; College offenses of a more general character came under the cognizance of the Master or his substitute; and for non-attendance in the public schools, and other such violations of the University statutes, the penalties were exacted by the Vice-Chancellor. All the three—the Tutor and the Master as College authorities, and the Vice-Chancellor as resident head of the University—might in the case of the younger students, resort to corporal punishment. "*Si tamen adultus fuerit*," say the statutes of Christ's, referring to the punishment of fine, etc., which the Tutor might inflict on a pupil; "*alioquin virgâ corrigatur*." The Master might punish in the same way and more publicly. In Trinity College there was a regular service of corporal punishment in the hall every Thursday evening at seven o'clock, in the presence of all the undergraduates, on such junior delinquents as had been reserved for the ceremony during the week. The University statutes also recognize the corporal punish-

ment for those attending the University, have, in matters of teaching, absorbed or superseded the University. Even in Milton's time, this process was far advanced. The University, however, was still represented in the public disputations in "the schools," attendance on which was obligatory.

ment of non-adult students offending in the public schools. At what age a student was to be considered adult is not positively defined; but the understanding seems to have been that after the age of eighteen corporal punishment should cease, and that even younger students, if above the rank of undergraduates, should be exempt from it.

In spite of old decrees to the contrary, bathing in the Cam was a daily practice. The amusements of the collegians included many of the forbidden games. Smoking was an all but universal habit in the University.\* The academic costume was sadly neglected. At many Colleges the undergraduates wore "new-fashioned gowns of any color whatsoever, blue or green, or red or mixt, without any uniformity but in hanging sleeves; and their other garments light and gay, some with boots and spurs, others with stockings of diverse colors reversed one upon another, and round rusty caps." Among graduates and priests also, as well as the younger students, "we have fair roses upon the shoe, long frizzled hair upon the head, broad spread bands upon the shoulders, and long large merchants' ruffs about the neck, with fair feminine cuffs at the wrist." To these irregularities arising from the mere frolic and vanity of congregated youth, add others of a graver nature, arising from different causes. While, on the one hand, all the serious alike complained that "nicknaming and scoffing at religion and the power of godliness," nay, that "debauched and atheistical" principles prevailed to an extent that seemed "strange in a University of the Reformed Church," the more zealous Churchmen about the University found special matter for complaint in the increase of puritanical opinions and practices, more particularly in certain colleges where the heads and seniors were puritanically inclined. It had become the habit of many masters of arts and fellow-commoners in all colleges to absent themselves from public prayers. Upon Fridays and all fasting days the victualling houses prepared flesh, "good store for all scholars that will come or send unto them." In the churches, both on Sundays and at other times, there was little decency of behavior; and the regular forms of prayer were in many cases avoided. "Instead whereof," it was complained, "we have such private fancies and several prayers of every man's own making, (and sometimes suddenly conceiving, too,) vented among us, that, besides the absurdity of the language directed to God himself, our young scholars are thereby taught to prefer the private spirit before the public, and their own invented and unapproved prayers before the Liturgy of the Church." In Trinity College, "they lean or sit or kneel at prayers, every man in a several posture as he pleases; at the name of Jesus few will bow; and when the Creed is repeated, many of the boys, by some men's directions, turn to the west door." In other colleges it was as bad or worse. In Christ's College there was very good order on the whole; but "hard by this House there is a Town Inn (they call it the 'Brazen George') wherein many of their scholars live, lodge, and study, and yet the statutes of the University require that none lodge out of the college."

It yet remains to describe the order of the curriculum, which students at Cambridge in Milton's time went through during the whole period of their Uni-

\* When the tobacco-hating King James visited Cambridge for the first time, in 1615, one of the orders issued to graduates and students was that they should not, during his Majesty's stay, visit tobacco-shops, nor smoke in St. Mary's Chapel or Trinity Hall, on pain of expulsion from the University.

versity studies. This period, extending, in the Faculty of Arts, over seven years in all, was divided, as now, into two parts—the period of Undergraduateship extending from the time of admission to the attainment of the B. A. degree; and the subsequent period of Bachelorship terminating with the attainment of the M. A. degree.

Originally, according to the statutes, a complete *quadriennium* or four years' course of studies—that is to say, twelve full terms of residence in a College, and of standing as matriculated students in the books of the University\*—was required for the degree of B. A. Each year of the *quadriennium* had its appropriate studies; and, during the last year of it, the students rose to the rank of "Sophisters," and were then entitled to partake in the disputations in the public schools. During the last year (and in practice it was generally during the last term) of their *quadriennium*, they were required by the statutes of the University to keep two "Acts" or "Responsions" and two "Opponencies" in the public schools—exercises for which they were presumed to be prepared by similar practice in their respective Colleges. The nature of these "Acts" and "Opponencies" were as follows:—One of the Proctors having at the beginning of the academic year collected the names of all the students of the various Colleges who intended to take the degree of B. A. that year, each of them received an intimation shortly after the beginning of the Lent Term that on a future day (generally about a fortnight after the notice was given) he would have to appear as "Respondent" in the public schools. The student so designated had to give in a list of three propositions which he would maintain in debate. The question actually selected was usually a moral or metaphysical one. The Proctor then named three Sophisters, belonging to other Colleges, who were to appear as "Opponents." When the day arrived, the Respondent and the Opponents met in the schools, some Master of Arts presiding as Moderator, and the other Sophisters and Graduates forming an audience. The Respondent read a Latin thesis on the selected point; and the Opponents, one after another, tried to refute his arguments syllogistically in such Latin as they had provided or could muster. When one of the speakers was at loss, it was the duty of the Moderator to help him out. When all the Opponents had spoken, and the Moderator had dismissed them and the Respondent with such praise as he thought they had severally deserved, the "Act" was over.

When a student had kept two Responsions and two Opponencies, (and in order to get through all the Acts of the two or three hundred Sophisters who every year came forward, it is evident that the "schools" must have been continually busy,) he was further examined in his own College, and, if approved, was sent up as a "questionist," or candidate for the B. A. degree. The "questionists" from the various Colleges were then submitted to a distinct examination—which usually took place on three days in the week before Ash Wednesday week—in the public schools before the Proctors and others of the University. Those who passed this examination were furnished by their Colleges with a *supplicat* to the Vice-Chancellor and Senate, praying that they might be admitted, as the phrase was, *ad respondendum questioni*. Then, on a day before

\* The reader must distinguish between *admission* into a College and *matriculation* in the general University Registers. Both were necessary, but the acts were distinct. The College books certified all the particulars of a student's connection with his College and residence there; but, for degrees and the like, a student's standing in the University was certified by the matriculation-book kept by the University Registrar.

Ash Wednesday, all the questionists from each College went up, headed by a Fellow of the College, to the public school, where, some question out of Aristotle's Prior Analytics having been proposed and answered by each of the questionists, (this process being called "entering their Priorums,") they became what was called "determiners." From Ash Wednesday till the Thursday before Palm Sunday, the candidates were said to stand in *quadragesimâ*, and had a further course of exercises to go through; and on this latter day their probation ended, and they were pronounced by the Proctor to be full Bachelor of Arts.

Many students, of course, never advanced so far as the B. A. degree, but, after a year or two at the University, removed to study law at the London Inns of Court, or to begin other business. Oliver Cromwell, for example, had left Sidney Sussex College in 1617, after about a year's residence. Those who did take their B. A. degree, and meant to advance farther, were required by the original statutes to reside three years more, and during that time to go through certain higher courses of study and perform certain fresh Acts in the public schools and their Colleges. These regulations having been complied with, they were, after being examined in their Colleges and provided with *supplicata*, admitted by the Chancellor or Vice-Chancellor *ad incipiendum in artibus*; and then, after certain other formalities, they were ceremoniously created Masters of Arts either at the greater *Comitia* or general "Commencement" at the close of the academic year, (the first Tuesday in July,) or on the day immediately preceding. These two days—the *Vesperia Comitiorum*, or day before Commencement-day, and the *Comitia*, or Commencement-day itself—were the gala-days of the University. Besides the M. A. degrees, such higher degrees as LL. D., M. D., and D. D. were then conferred.

By the original statutes, the connection of the scholar with the University was not yet over. Every Master of Arts was sworn to continue his "regency" or active University functions for five years; which implied almost continual residence during that time, and a farther course of study in theology and Hebrew, and of Acts, disputations and preachings. Then, after seven full years from the date of commencing M. A., he might, after a fresh set of forms, become a Doctor of either Law or Medicine, or a Bachelor of Divinity; but for the Doctorate of Divinity, five additional years were necessary for the attainment of the rank of D. D.; and fourteen years for the attainment of the Doctorates of Law and Medicine.

Framed for a state of society which had passed away, and too stringent even for that state of society, these rules had fallen into modification or disuse. (1.) As respected the *quadriennium*, or the initiatory course of studies preparatory to the degree of B. A., there had been a slight relaxation, consisting in an abatement of one term of residence out of the twelve required by the Elizabethan statutes. This had been done in 1578, by a formal decree of the Vice-Chancellor and Heads. It was then ordered that every student should enroll his name in the University Register, and take his matriculation oath within a certain number of days after his first joining any College and coming to reside; and that, for the future, all persons who should have so enrolled and matriculated "before, at or upon the day when the ordinary sermon *ad Clerum* is or ought to be made in the beginning of Easter Term," and who should be proved by the Commons-books of their Colleges to have in the meantime resided regu-

lary, should be considered to have "wholly and fully" discharged their *quadriennium* in the fourth Lent following the said sermon. In other words, the Lent Term in which a student went through his exercises for his B. A. degree, was allowed to count as one of the necessary *twelve*. Since that time another of the required terms has been lopped off, so that now, *ten* real terms of residence are sufficient. This practice seems to have been introduced prior to 1681; but in Milton's time the interpretation of 1578 was in force. Even then, however, matriculation *immediately* after joining a College was not rigorously insisted on, and a student who matriculated any time during the Easter Term might graduate B. A. in the fourth Lent Term following. (2.) It was impossible, consistently with the demands of the public service for men of education, that all scholars who had taken their B. A. degree should thereafter continue to reside as punctually as before during the three additional years required for their M. A. degree, and should then farther bind themselves to seven years of active academic duty, if they aspired to the Doctorate in Laws or Medicine, and to still longer probation if they aspired to the Doctorate in Theology. Hence, despite of oaths, there had been gradual relaxations. The *triennium* of continued residence between the B. A. degree and the M. A. degree was still for a good while regarded as imperative; but after this second degree had been taken, the connection with the University was slackened. Those only remained in the University beyond this point who had obtained Fellowships, or who filled University offices, or who were assiduously pursuing special branches of study; and the majority were allowed to distribute themselves in the Church and through society—there being devices for keeping up their nominal connection with the University, so as to advance to the higher degrees. (3.) Not even here had the process of relaxation stopped. The obligation of three years of continued residence between the B. A. degree and commencing M. A., had been found to be burdensome; and, after giving way in practice, it had been formally abrogated. The decree authorizing this important modification was passed March 25, 1608, so that the modification was in force in Milton's time, and for seventeen years before it. "Whereas," says this decree, "doubt hath lately risen whether actual Bachelors in Arts, before they can be admitted *ad incipiendum*, (the phrase for "commencing" M. A.,) must of necessity be continually commorant in the University nine whole terms, We, for the clearing of all controversies in that behalf, do declare, that those, who for their learning and manners are according to statute admitted Bachelors in Arts, are not so strictly tied to a local commorancy and study in the University and Town of Cambridge, but that, being at the end of nine terms able by their accustomed exercises and other examinations to approve themselves worthy to be Masters of Arts, they may justly be admitted to that degree." Reasons, both academical and social, are assigned for the relaxation. At the same time, lest it should be abused, it is provided that the statutory Acts and exercises *ad incipiendum* shall still be punctually required, and also that every Bachelor who shall have been long absent, shall, on coming back to take his Master's degree, bring with him certificates of good conduct, signed by "three preaching ministers, Masters of Arts at least, living on their benefices," near the place where he (the Bachelor) has been longest residing.

[Masson thus treats of the famous tradition of Milton's having been the victim of corporal punishment during his second year's residence at Cambridge:]

The tradition of some incident in Milton's University life, of a kind which his enemies, by exaggerating and misrepresenting it, were able afterwards to use to his discredit, is very old. It was probably first presented in the definite shape in which we now have it, by Dr. Johnson in his memoir of the poet: "I am ashamed to relate what I fear is true, that Milton was one of the last students in either University that suffered the public indignity of corporal correction."

Warton, Todd, and others have entered somewhat largely into the question of the possibility of the alleged punishment consistently with the College practice of the time. On this head there is no denying that the thing was possible enough. The "*virgâ a suis corrigatur*" of the old statutes certainly remained in force for young undergraduates both at Oxford and Cambridge. As late as 1649, Henry Stubbe, a writer of so much reputation in his day that Wood gives a longer memoir of him than of Milton, was publicly flogged in the refectory of Christ Church, Oxford, when eighteen years of age, for "insolent and pragmatical" conduct. Other instances might be produced to show that in any case Johnson's phrase, "one of the last at either University who," etc., would be historically wrong. There can be no doubt, however, that the practice was getting out of repute. In the new Oxford Statutes of 1635, corporal punishment was restricted (though Stubbe, it seems, did not benefit by the restriction) to boys under sixteen.

Johnson's authority for the statement, we now know, was Aubrey's MS. life of Milton. The original passage is as follows:—

"And was a very hard student in the University, and performed all his exercises with very good applause. His first tutor there was Mr. Chappell, from whom receiving some unkindness, he was (though it seemed contrary to the rules of the College) transferred to the tuition of one Mr. Tovell, (miswritten for Tovey,) who died parson of Lutterworth."

This passage occurs in a paragraph of particulars expressly set down by Aubrey in his MS. as having been derived from the poet's brother Christopher. It seems impossible, therefore, to doubt that it is in the main authentic. Of the whole statement, however, precisely that which has the least look of authenticity is the pungent fact of the interlineation. That it is an interlineation, and not a part of the text, suggests that Aubrey did not get it from Christopher Milton, but picked it up from gossip afterwards; and it is exactly the kind of fact that gossip likes to invent. But take the passage fully as it stands, the interlineation included, and there are still two respects in which it fails to bear out Johnson's formidable phrase, "one of the last students in either University who," etc., especially in the circumstantial form which subsequent writers have given to the phrase by speaking of the punishment as a public one at the hands of Dr. Bainbrigg, the College Master. (1.) So far as Aubrey hints, the quarrel was originally but a private one between Milton and his tutor, Chappell—at most, a tussle between the tutor and the pupil in the tutor's rooms, with which Bainbrigg, in the first instance, might have had nothing to do. (2.) Let the incident have been as flagrant as might be, it appertains and can appertain only to one particular year, and that an early one, of Milton's undergraduateship. At no time in the history of the University had any except undergraduates been liable by statute to corporal punishment; and even undergraduates, if over the age of eighteen, had usually, if not invariably, been considered exempt.



Now Milton attained the age of eighteen complete on the 9th of December, 1626. Unless, therefore, he was made an exception to all rule, the incident must have taken place, if it took place at all, either in his first term of residence, or in the course of that year, 1625—6, with which we are now concerned.

That the quarrel, whatever was its form, did take place in this very year, is all but established by a reference which Milton has himself made to it. The reference occurs in the first of his Latin Elegies: which is a poetical epistle to his friend Diodati, and the date of the composition of which may be fixed, with something like certainty, in April or May, 1626.

Diodati, it seems, had a fancy for writing his letters occasionally in Greek. After taking his degree in December, 1625, Diodati resided for a while in Cheshire, whence, in April or May, 1626, he directs a short but sprightly epistle in Greek to Milton, who was then in London.

"I have no fault to find," he says, "with my present mode of life, except that I am deprived of any mind fit to converse with. In other respects all passes pleasantly here in the country; for what else is wanting, when the days are long, the scenery around blooming with flowers, and waving and teeming with leaves, on every branch a nightingale or goldfinch or other bird of song delighting with its warblings, most varied walks, a table neither scant nor overburdened, and sleep undisturbed?" Then, wishing that Milton were with him, he adds, "But you, wondrous youth, why do you despise the gifts of nature; why do you persist inexcusably in tying yourself night and day to your books? Live, laugh, enjoy your youth and the present hour. I, in all things else your inferior, both think myself and am superior to you in this, that I know a moderation in my labors."

[To this Greek letter Milton replies in a pastoral epistle, which he has preserved among his Latin Elegies. From this we give in translation a few lines evidently bearing on his college troubles.]

"Me at present that city contains which the Thames washes with its ebbing wave; and me, not unwilling, my father's house now possesses. At present it is not my care to revisit the reedy Cam; nor does the love of my forbidden rooms yet cause me grief (*nec dudum vetiti me larie angit amor.*) Nor do naked fields please me, where soft shades are not to be had. How ill that place suits the votaries of Apollo! Nor am I in the humor still to bear the threats of a harsh master (*duri minas perferre magistri.*) and other things not to be submitted to by my genius (*cœteraquæ ingenio non subeunda meo.*) If this be exile (*si sit hoc exilium.*) to have gone to my father's house, and, free from cares, to be pursuing agreeable relaxations, then certainly I refuse neither the name nor the lot of a fugitive (*non ego vel profugi nomen sortemque recuso.*) and gladly I enjoy the condition of exile (*lætus et exiliis conditione fruor.*) O that that poet, the tearful exile in the Pontic territory, [*i. e. Ovid,*] had never endured worse things!" [The poet then dwells on his theater-going, etc.—upon which his biographer thus comments:]

This epistle so far tells its own story. It shows that some time in the course of the spring of 1626, Milton was in London, amusing himself as during a holiday, and occasionally visiting the theaters in Bankside. The question, however, remains, what was the occasion of this temporary absence from Cambridge, and how long it lasted. Was it merely that Milton, as any other student might have done, spent the Easter vacation of that year with his family in town—

quitting Cambridge on the 31st of March, when the Lent Term ended, and returning by the 19th of April, when the Easter Term began? The language and tone of various parts of the epistle seem to render this explanation insufficient. In short, taking all that seems positive in the statements of the elegy, along with all that seems authentic in the passage from Aubrey, the facts assume this form: Towards the close of the Lent Term of 1625—6, Milton and his tutor, Chappell, had a disagreement; the disagreement was of such a kind that Bainbrigge, as Master of the College, had to interfere; the consequence was that Milton withdrew or was sent from College in circumstances equivalent to "rustication;" his absence extended probably over the whole of the Easter vacation and part of the Easter Term; but at length an arrangement was made which permitted him to return in time to save that term, and to exchange the tutorship of Chappell for that of Tovey.

The system of study at Cambridge in Milton's time was very different from what it is at present. The avatar of Mathematics had not begun. Newton was not born till ten years after Milton had left Cambridge; nor was there then, nor for thirty years afterwards, any public chair of Mathematics in the University. Milton's connection with Cambridge, therefore, belongs to the closing age of an older system of education, the aim of which was to turn out *scholars*, according to the meaning of that term once general over Europe. This system had been founded very much on the mediæval notion of what constituted the *totum scibile*. According to this notion there were "Seven Liberal Arts," apart from and subordinate to Philosophy proper and Theology—to wit, Grammar, Logic, and Rhetoric, forming together what was called the *Trivium*; and Arithmetic, Geometry, Astronomy, and Music, forming together what was called the *Quadrivium*. Assuming some rudiments of these arts as having been acquired in school, the Universities undertook the rest; paying most attention, however, to the studies of the *Trivium*, and to Philosophy as their sequel.

By the Elizabethan Statutes of 1561, the following was the seven years' course of study prescribed at Cambridge prior to the degree of Master of Arts:

"1. *The Quadriennium of the Undergraduateship*: First year, *Rhetoric*; second and third, *Logic*; fourth, *Philosophy*;—these studies to be carried on both in College and by attendance on the University lectures (*domi forisque*); and the proficiency of the student to be tested by two disputations in the public schools and two respondents in his own College.

"2. *The Triennium of Bachelorship*: Attendance during the whole time on the public lectures in *Philosophy* as before, and also on those in *Astronomy*, *Perspective*, and *Greek*; together with a continuance of the private or College studies, so as to complete what had been begun;—moreover, a regular attendance at all the disputations of the Masters of Arts for the purpose of general improvement; three personal responsions in the public schools to a Master of Arts opposing, two College exercises of the same kind, and one College declamation."

In Trinity College, the arrangements for the collegiate education of the pupils seem to have been very complete. Under one head lecturer, or general superintendent, there were eight special lecturers or teachers, each of whom taught and examined an hour or an hour and a half daily—the *lector Humanitatis, sive lingue Latinæ*, who also gave weekly lectures on Rhetoric; the *lector Græcæ grammaticæ*; the *lector lingue Græcæ*; the *lector mathematicus*; and four *sub-lectores*, under whom the students advanced gradually from elementary Logic to the higher parts of Logic and to Metaphysics.

In St. John's College, the next in magnitude after Trinity, the instruction—if we may judge from the accounts given by Sir Simonds D'Ewes of his studies there in 1618 and 1619—does not seem to have been so systematic. For this reason it may be taken as the standard of what was usual in other colleges, such as Christ's.

D'Ewes, being a pious youth, was in the habit, of his own accord, and while yet but a freshman, of attending at the Divinity professor's lectures, and also at the Divinity Acts in the schools. He also attended the public lectures of old Downes, in Greek, (Demosthenes' *De Coronâ* being the subject,) and of Herbert, the poet, in Rhetoric. This was voluntary work, however, undertaken all the more readily that the lectures were gratis, and when Downes, who was a fellow St. John's, offered to form a private Greek class for the benefit of D'Ewes and a few others, D'Ewes was alarmed, and sheered off. "My small stipend my father allowed me," he says, "affording me no sufficient remuneration to bestow on him, I excused myself from it, telling him," etc., and keeping out of his way afterward as much as possible. All the education which D'Ewes received in his College, during the two years he was there, consisted—first, in attendance on the problems, sophisms, disputations, declamations, catechisings, and other exercises which were regularly held in the College chapel; secondly, in the daily lessons he received in Logic, Latin, and every thing else, from his tutor, Mr. Holdsworth; and, thirdly, in his additional readings in his own room, suggested by his tutor or undertaken by himself. Here, in his own words, under each of these heads, is an exact inventory of his two years' work:

I. *Public Exercises in the Chapel, etc.* "Mine own exercises, performed during my stay here, were very few—replying only twice in two philosophical Acts; the one upon Mr. Richard Salstonall in the public schools, it being his Bachelor's Act, the other upon Mr. Nevill, a fellow-commoner and prime student of St. John's College, in the Chapel. My declamations, also, were very rarely performed—the first in my tutor's chamber, and the other in the College chapel."

II. *Readings with his Tutor.* "Mr. Richard Holdsworth, my tutor, read with me but one year and a half of that time, [i. e. of the whole two years;] in which he went over all Seton's Logic,\* exactly, and part of Keckermann† and Molinæus‡ Of Ethics or Moral Philosophy he read to me Gelius and part of Pickolomineus;§ of Physics, part of Magirus;|| and of History, part of Florus."

III. *Private Readings and Exercises.* "Whicli [i. e. Florus,] I afterward finished, transcribing historical abbreviations out of it in mine own private

\* "Dialectica Joannis Setoni, Cantabrigiæ, annotationibus Petri Carteri, ut clarissimis, ita brevissimis explicata. Huc accessit, ob arrium ingenuarum inter se cognationem, Guilelmi Bucelii arithmetica: Londoni, 1611." There were editions of this work, with exactly the same title, as early as 1573, from which time it seems to have been the favorite elementary text-book in logic at Cambridge. The appended "Arithmetic" of Bucelæus (Buckley,) is a series of rules in addition, subtraction, etc., in memorial Latin verse—a curiosity in its way.

† Keckermann, Barthol. *Systema Logice*. Svo. Hanov., 1600. Keckermann was also author of "*Præcognita Logica*:" Hanov., 1606;" and of other works.

‡ Molinæus is Peter du Moulin, author, among other works, of an "Elementary Logic."

§ Who this Gelius was, I do not know; Pickolomineus was, doubtless, Alessandro Piccolomini, Archbishop of Patras, author, among other works, of one entitled "*Della Institutione Morale*:" Venet., 1600," of which there may have been a Latin translation.

|| Joannes Magirus was author of "*Anthropologia, hoc est Comment. in P. Melancthonis Libellum de Animâ*:" Franc., 1603;" also of "*Physiologia Peripatetica*:" 1611."

study; in which also I perused most of the other authors [i. e. of those mentioned as read with his tutor,] and read over Gellius' Attick Nights and part of Macrobius' Saturnals. \* \* \* My frequent Latin letters and more frequent English, being sometimes very elaborate, did much help to amend and perfect my style in either tongue; which letters I sent to several friends, and was often a considerable gainer by their answers—especially by my father's writing to me, whose English style was very sententious and lofty. \* \* \* I spent the next month, (April, 1619,) very laboriously, very busied in the perusal of Aristotle's *Physica*, *Ethics* and *Politics*, [in Latin translations we presume;] and I read logic out of several authors. I gathered notes out of Florus' Roman History. At night also for my recreation I read [Henry] Stephens's *Apology* for Herodotus, and Spenser's *Fairie Queen*, being both of them in English. I had translated also some odes of Horace into English verse, and was now Englishing his book, "*De Arte Poetica*." Nay, I began already to consider of employing my talents for the public good, not doubting, if God sent me life, but to leave somewhat to posterity. I penned, therefore, divers imperfect essays; began to gather collections and conjectures in imitation of Aulus Gellius, Fronto, and Cassellius Vindex, with divers other materials for other writings.

The names of the books mentioned by D'Ewes, bear witness to the fact otherwise known, that this was an age of transition at Cambridge, out of the rigid scholastic discipline of the previous century, into something different. The avatar of modern Mathematics, as superior co-regnant with Philology in the system of study, had not yet come; and that which reigned along with Philology, or held that place of supremacy by the side of Philology which Mathematics has since occupied, was ancient Logic or Dialectics.\* *Ancient Logic*, we say; for Aristotle was still in great authority in this hemisphere, or rather two-thirds of the sphere, of the academic world. Not only were his logical treatises and those of his commentators and expositors used as text-books, but the main part of the active intellectual discipline of the students consisted in the incessant practice, on all kinds of metaphysical and moral questions, of that art of dialectical disputation, which, under the name of the Aristotelian method, had been set up by the school-men as the means to universal truth. Already, however, there were symptoms of decided rebellion. (1.) Although the blow struck at Aristotle by Luther, and some of the other Reformers of the preceding century, in the express interest of Protestant doctrine, had been but partial in its effects, and Melancthon himself had tried to make peace between the Stagirite and the Reformed Theology, the supremacy of Aristotle had been otherwise shaken. In his own realm of Logic he had been assailed, and assailed furiously, by the Frenchman Ramus, (1515—1572;) and, though the Logic of Ramus, which he offered as a substitute for that of Aristotle, was not less scholastic, nor even essentially different, yet such had been the effect of the attack that Ramism and Aristotelianism now divided Europe. In Protestant countries Ramus had more followers than in Catholic, but in almost every University his "*Logic*" was known and studied. Introduced into Scotland by Andrew Melville, it became a text-book in the Universities of that country. In Oxford, it made little way;

\* Speaking generally, the old system at Cambridge was philology in conjunction with logic, and the latter system has been philology in conjunction with mathematics. Philology, or at least classic philology, has been the permanent element; the others have alternated in power, as if the one must be out if the other was in.

but there is good evidence that in Cambridge, in the early part of the seventeenth century, Ramus had his adherents.\* (2.) A still more momentous influence was at work, however, tending to modify the studies of the place, or at least the respect of the junior men for the studies enforced by the seniors. Bacon, indeed, had died only in 1626; and it can hardly be supposed that the influence of his works in England was yet wide or deep. It was already felt, however, more particularly in Cambridge, where he himself had been educated, with which he had been intimately and officially connected during his life, and in the University library of which he had deposited, shortly before his death, a splendidly-bound copy of his *Instauratio Magna*, with a glorious dedication in his own hand. Descartes, still alive, and not yet forty years of age, can have been but little more than heard of. But the new spirit, of which these men were the exponents, already existed by implication in the tendencies of the time, as exemplified in the prior scientific labors of such men as Cardan and Kepler and Galileo. How fast the new spirit worked, after Bacon and Descartes had given it systematic expression, may be inferred from the fact, that in 1653, there appeared a treatise on the system of English University studies, in which it was proposed to reform them on thoroughly Baconian and even modern utilitarian principles. The author quotes Bacon throughout; he attacks the Universities for their slavishness to antiquity, and their hesitations between Aristotle and Ramus, as if either were of the slightest consequence; he argues for the use of English instead of Latin as the vehicle of instruction; he presses for the introduction of more Mathematics, more Physics, and more of what he calls the "sublime and never-sufficiently-praised science of Pyrotechny or Chymistry," into the course of academic learning. "If we narrowly take a survey," he says, "of the whole body of their scholastic theology, what is there else but a confused chaos of needless, frivolous, fruitless, trivial, vain, curious, impertinent, knotty, ungodly, irreligious, thorny, and hell-hatched disputes, altercations, doubts, questions, and endless janglings, multiplied and spawned forth even to monstrosity and nauseousness?"†

*Mutatis Mutandis*, the course of Milton's actual education at Cambridge, may be inferred from that of D'Ewes. In passing from D'Ewes to Milton, however, the *mutanda* are, of course, considerable. In the first place, Milton had come to College unusually well prepared by his prior training. Chappell and Tovey, we should fancy, received in him a pupil whose previous acquisitions might be rather troublesome. We doubt not, however, that they did their duty by him. Chappell, to whose charge he was first committed, must have read Latin and Greek with him; and in Logic, Rhetoric, and Philosophy, where Chappell was greatest, Milton must have been more at his mercy. Tovey, also, was very much in the logical and scholastic line, as may be inferred from the fact of his having filled the office of College lecturer in Logic in 1621. Under him, we should fancy, Latin and Greek for Milton would be very much *ad libitum*; and the former lessons in these tongues would be subservient to Logic. Whatever arrangements for collegiate instruction there were in Christ's, as distinct from

\* "The Logic of Ramus," says Professor De Morgan, "was adopted by the University of Cambridge, probably in the sixteenth century. George Downname, or Downam, who died Bishop of Derry, in 1634, was professor of logic at Cambridge, in 1630. His 'Commentarii in P. Rami Dialecticam, (Frankfort, 1616,) is an excellent work."

† *Academiæ Examens*; or the Examination of Academies, etc., by John Webster; London, 1663." It is dedicated to Major-General Lambert,

the instruction of the students under their respective tutors, of these also Milton would avail himself to the utmost. He would be assiduous in his attendance at the "problems, catechisings, disputations, etc.," in the Chapel. There, as well as in casual intercourse, he would come in contact with Meade, Honeywood, Gell, and other fellows, and with Bainbrigge himself; nor, after a little while, would there be an unfriendly distance between Chappell and his former pupil. Adding all this together, we can see that Milton's education *domi*, or within the walls of his own College, must have been very miscellaneous. There still remains to be taken into account the contemporary education *foris*, or in the University schools. Of what this consisted in the statutory attendance at acts, disputations, etc., Milton had, of course, his full share. Seeing, however, that his father did not grudge expense, as D'Ewes's father had done, we may assume that from the very first, and more particularly during the *triennium*, he attended various courses of instruction out of his College. He may have added to his Greek, under Downes' successor, Creighton of Trinity. If there were any public lectures on Rhetoric, they were probably also by Creighton, who had succeeded Herbert as Public Orator in 1627. Bacon's intention at his death, of founding a Natural Philosophy professorship had not taken effect; but there must have been some means about the University of acquiring a little mathematics. A very little served; for, more than twenty years later, Seth Ward, when he betook himself in earnest to mathematics, had to start in that study on his own account, with a mere pocketful of College geometry to begin with. In Hebrew, the University was better off, a Hebrew Professorship having existed for nearly eighty years. It was now held by Metcalfe, of St. John's, whose lectures Milton may have attended. Had not Whelock's Arabic Lecture been founded only just as Milton was leaving Cambridge, he might have been tempted into that other oriental tongue. Davenant, the Margaret professor of Divinity, had been a Bishop since 1621; but excellent lectures were to be heard, if Milton chose, from Davenant's successor, Dr. Samuel Ward, as well as from the Regius professor of Divinity, Dr. Collins, Provost of King's. Lastly, to make a leap to the other extreme, we know it for a fact that Milton could fence, and in his own opinion, fence well.

Of the *results* of all these opportunities of instruction, we have already had means of judging. There was not in the whole University, I believe, a more expert, a more cultured, or a nobler Latinist than Milton, whether in prose or in verse. His knowledge of the Greek and Hebrew tongues can not at present be so directly tested; but there is evidence of his acquaintance with Greek authors, and of his having more than ventured on Hebrew. That in Logic and Philosophy he had fulfilled all that was to be expected of an assiduous student, might be taken for granted, even were certain proofs wanting, which we shall presently adduce. It seems not improbable that the notes from which, in after-life, he compiled his summary of the *Logic* of Ramus, were prepared by him while he was a student at Cambridge. Lastly, in the matter of miscellaneous private reading, there is proof that we can hardly exaggerate what Milton accomplished during his seven academic years. Aulus Gellius, Macrobius, Stephens' *Apology* for Herodotus, and Spenser's *Faerie Queene*, are the chief authors on D'Ewes' list; but what a list of authors—English, Latin, French, and Italian—we should have before us if there survived an exact register of Milton's voluntary readings in his chamber during his seven years at Christ's!



In addition to Milton's own statement,\* Masson cites the testimony of Aubrey, Wood, and Philips, as to the great Poet's industry, and exemplary conduct at the University.

*Aubrey's Statement.* He "was a very hard student in the University, and performed all his exercises there with very good applause."

*Wood's Statement.* "There [at Christ's College,] as at school for three years before, 't was usual with him to set up till midnight at his book, which was the first thing that brought his eyes into the danger of blindness. By his indefatigable study he profited exceedingly . . . performed the collegiate and academical exercises to the admiration of all, and was esteemed to be a virtuous and sober person, yet not to be ignorant of his own parts."

*Philips' Statement.* "Where, in Christ's college . . . he studied seven years, and took his degree of Master of Arts, and, for the extraordinary wit and reading he had shown in his performances to attain his degree, . . . he was loved and admired by the whole University, particularly by the Fellows, and most ingenious persons of his House."

On quitting the university, Milton took up his abode with his father, who had purchased a property in the village of Horton, in Buckinghamshire, devoting himself to the most thorough and comprehensive course of reading—"beholding the bright countenance of Truth in the quiet and still air of delightful studies," and embodying his observations of nature and his pure and beautiful imaginings into the immortal verse of *L'Allegro* and *Il Penseroso*, of *Lycidas* and *Comus*; and above all, moulding and consolidating his own character and life into "a true poem; that is, a composition and pattern of the best and honorablest things."

Of this period of his life, in his apology, Milton says,—*"My morning haunts are, where they should be, at home, not sleeping, or concocting the surfeits of an irregular feast, but up and stirring; in winter, often ere the sound of any bell awake men to labor, or to devotion; in summer, as oft with the bird that first rouses, or not much tardier; to read good authors, or cause them to be read, till the attention be weary, or memory have it full fraught; then with useful and generous labors, preserving the body's health and hardiness, to render lightsome, clear, and not lumpish obedience to the mind, to religion, and our country's liberty, when it shall require firm hearts in sound bodies to stand and cover their stations."* Milton made no pretension to a life without "some recreating intermission of labor and serious things,"—but sought in cheerful conversation, and with the harmonies

\* To one of his opponents, who asserted that he had been "vomited out of the University after having spent there a riotous youth, he replied in his *Apology for Smectymous*;"—"It hath given me an apt occasion to acknowledge publicly, with all grateful mind the more than ordinary favor and respect which I found, above any of my equals, at the hands of those courteous and learned men, the Fellows of the College, wherein I spent some years, who at my parting, after I had taken two degrees, as the manner is signified, many ways, how much better it would content them if I could stay, as by many letters full of kindness and loving respect, both before that time, and long after, I was assured of their singular good affection toward me."

of music heard or performed, and in lofty fable and romance, to retouch his spirit to fresh issues, and prepare himself for harder tasks.

"Next—for hear me out now, readers, that I may tell whither my younger feet wandered,—I betook me among those lofty fables and romances which recount in solemn cantos the deeds of knighthood founded by our victorious kings, and from hence had in renown over all Christendom. There I read, in the oath of every knight, that he should defend to the expense of his best blood, or even of his life, if it so befell him, the honor and chastity of virgin or matron; from whence even then I learned what a noble virtue chastity sure must be, to the defence of which so many worthies, by such dear adventure of themselves had sworn. Also this my mind gave me, that every free and gentle spirit, without that oath, ought to be born a knight, nor needed to expect the gilt spur, or the laying a sword upon his shoulder to stir him up, both by his counsel and his arms, to secure and protect the weakness of attempted chastity;" and then those books, read in hours of recreation, "proved to him so many incitements to the love and observation of virtue." But his strong protection against the seductions of vice was not in the laureat fraternity of poets, or the shady spaces of philosophy, but his early home religious culture. "Last of all,—not in time, but as perfection is last, that care was always had of me, with my earliest capacity, not to be negligently trained in the precepts of the Christian religion."

But his education was not yet complete. On the death of his mother, he visited the continent, and especially Italy, "the seat of civilization, and the hospitable domicile of every species of erudition." In a tour of fifteen months, he made the personal acquaintance of several men of genius, "whose names the world will not willingly let die;" among them, Grotius, and Galileo; and was everywhere received by men of learning, on a footing of equality, which only great conversational powers and sound scholarship could sustain. Of this portion of his life, we fortunately have a brief record from his own pen in reply to some utterly unfounded charges of his unscrupulous assailants, both as to his motives for travel, and his manner of life while abroad.

"On my departure, the celebrated Henry Wotton who had long been king James' ambassador at Venice, gave me a signal proof of his regard, in an elegant letter which he wrote, breathing not only the warmest friendship, but containing some maxims of conduct which I found very useful in my travels. The noble Thomas Scudamore, king Charles' ambassador, to whom I carried letters of recom-

mendation, received me most courteously at Paris. His lordship gave me a card of introduction to the learned Hugo Grotius, at that time ambassador from the Queen of Sweden to the French court: whose acquaintance I anxiously desired, and to whose house I was accompanied by some of his lordship's friends. A few days after, when I set out for Italy, he gave me letters to the English merchants on my route, that they might show me any civilities in their power.

Taking ship at Nice, I arrived at Genoa, and afterwards visited Leghorn, Pisa, and Florence. In the latter city, which I have always more particularly esteemed for the elegance of its dialect, its genius and its taste, I stopped about two months, when I contracted an intimacy with many persons of rank and learning, and was a constant attendant at their literary parties; a practice which prevails there, and tends so much to the diffusion of knowledge and the preservation of friendship.

No time will ever abolish the agreeable recollections which I cherish of Jacob Gaddi, Carolo Dati, Cultellero, Bonomothai, Clementillo, Francisco, and many others.

From Florence I went to Siena, thence to Rome, where, after I had spent about two months in viewing the antiquities of that renowned city, where I experienced the most friendly attentions from Lucas Holstein, and other learned and ingenious men, I continued my route to Naples. There I was introduced by a certain recluse, with whom I had traveled from Rome, to John Baptista Manso, Marquis of Villa, a nobleman of distinguished rank and authority, to whom Torquato Tasso, the illustrious poet, inscribed his book on friendship.

During my stay he gave me singular proofs of his regard; he himself conducted me around the city, and to the palace of the viceroy: and more than once paid me a visit at my lodgings. On my departure he gravely apologized for not having shown me more civility, which he said he had been restrained from doing, because I had spoken with so little reserve on matters of religion. When I was preparing to pass over into Sicily and Greece, the melancholy intelligence which I received of the civil commotions in England, made me alter my purpose, for I thought it base to be traveling for amusement abroad, while my fellow citizens were fighting for liberty at home. While I was on my way back to Rome, some merchants informed me that the English Jesuits had formed a plot against me, if I returned to Rome, because I had spoken too freely on religion; for it was a rule which I laid down to myself in those places, never to first begin any conversation on religion; but if any questions were put to me concerning my faith, to declare it without reserve or fear. I never

theless, returned to Rome. I took no steps to conceal either my person or my character; and for about the space of two months I again openly defended, as I had done before, the reformed religion, in the very metropolis of popery. By the favor of God, I got safe back to Florence, where I was received with as much affection as if I had returned to my native country. There I stopped as many months as I had done before, except that I made an excursion for a few days to Lucca; and, crossing the Apenines, passed through Bologna and Ferrara to Venice. After I had spent a month surveying the curiosities of this city, and had put on board the ship the books which I had collected in Italy, I proceeded through Verona and Milan and along the Leman lake to Geneva.

The mention of this city brings to my recollection the slandering More, and makes me again call the Deity to witness, that in all those places in which vice meets with so little discouragement, and is practiced with so little shame, I never once deviated from the path of integrity and virtue, and perpetually reflected that, though my conduct might escape the notice of men, it could not elude the inspection of God. At Geneva I held daily conferences with John Deodati, the learned professor of Theology. Then pursuing my former route through France, I returned to my native country, after an absence of one year and about three months: at the time when Charles having broken the peace, was renewing what is called the Episcopal war with the Scots, in which the royalists being routed in the first encounter, and the English being universally and justly disaffected, the necessity of his affairs, at last obliged him to convene a parliament. As soon as I was able I hired a spacious house in the city for myself and my books; where I again with rapture renewed my literary pursuits, and where I calmly awaited the issue of the contest, which I trusted to the wise conduct of Providence, and to the courage of the people."

Thus equipped by genius, "the inspired gift of God rarely vouchsafed, but yet to some in every nation," by learning at once elegant and profound, and by travel, under the most favorable opportunities of studying works of art, and of intercourse with refined society, and with aspirations of the most honorable achievements for the good of his race, and the glory of God, Milton did not feel it below his position or his hopes to become a teacher, to compose school-books, and to employ his great abilities in pointing out "the right path of a virtuous and noble education,—laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming."

What he might have accomplished in his own school, if he had converted it into an "ACADEMY," such as he described in his Tractate, which was to be "at once both school and university for a complete and generous education;" except in mere professional training; had he devoted himself unreservedly, for any considerable time, to this work, with text-books of his own composing,\* and with pupils† capable of receiving his instruction with the same acuteness of wit and apprehension, the same industry and thirst after knowledge as the instructor was imbued with," is now only left to conjecture. Apart from the direct fruit of his teaching, in giving to his country a succession of well-trained youth, a portion, at least, imbued with his own ingenuous and noble ardor, "inflamed with the love of learning and the admiration of virtue, and stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages,"—his example would indirectly have elevated the office of educator of the young in public estimation, and demonstrated the wisdom of securing for it the best talent and highest culture of the community. But the times called for such talents and scholarship as he possessed, in other walks less retired and peaceful; and, "when God commands to take the trumpet and blow a dolorous or a jarring blast, it lies not in man's will what he shall say, or what he shall conceal." And, he did take the trumpet, and, in defence of the people of England, and of their right to institute a republican government, and of the liberty of the press, and of conscience in matters of religion, against prelates, priests, and kings, and their hirelings, he blew a blast, again and again, "of which all Europe rang, from side to side." And, although it was his lot to fall on "evil times and evil tongues,"—to see "the good old cause" of the commonwealth shipwrecked, and every species of licentiousness roll in like a flood over the land which he would gladly have made to smile with the triumphs of temperance, frugality, knowledge, and liberty, yet, not bating one jot of heart or hope, in his blindness and disappointment, he addressed himself to the achievement of his great poem, the *PARADISE LOST*.

Dr. Johnson, in his *Life of Milton*, with that spirit of depreciation which breathes throughout his notice of Milton's opinions, character and life, and which was prompted by his hatred of the great poet's religious and political sentiments, makes the following remarks on the educational labors of our author.

"Let not our veneration for Milton forbid us to look with some degree

\* Milton was the author of a Latin Grammar, a Treatise on Logic, and a Latin Lexicon.

† This is the language of one of his pupils, who adds that such teaching, with the right sort of youth, would have produced "prodigies of wit [mind] and learning."

of merriment on great promises and small performance, on the man who hastens home, because his countrymen are contending for their liberty, and, when he reaches the scene of action, vapors away his patriotism in a private boarding-school. This is the period of his life from which all his biographers seem inclined to shrink. They are unwilling that Milton should be degraded to a school-master; but, since it cannot be denied that he taught boys, one finds out that he taught for nothing, and another that his motive was only zeal for the propagation of learning and virtue; and, all tell what they do not know to be true, only to excuse an act which no wise man will consider as, in itself, disgraceful. His father was alive; his allowance was not ample, and he supplied its deficiencies by an honest and useful employment.

It is told that, in the art of education, he performed wonders; and, a formidable list is given of the authors, Greek and Latin, that were read in Aldergate street by youth between ten and fifteen or sixteen years of age. Those who tell or receive these stories should consider that nobody can be taught faster than he can learn. The speed of the horseman must be limited by the power of the horse. Every man that has ever undertaken to instruct others can tell what slow advances he has been able to make, and how much patience it requires to recall vagrant inattention, to stimulate sluggish indifference, and to rectify absurd misapprehension.

The purpose of Milton, as it seems, was to teach something more solid than the common literature of schools, by reading those authors that treat of physical subjects: such as the Georgick, and astronomical treatises of the ancients. This was a scheme of improvement which seems to have busied many literary projectors of that age. Cowley, who had more means than Milton of knowing what was wanting to the embellishments of life, formed the same plan of education in his imaginary college.

But, the truth is, that the knowledge of external nature, and the sciences which that knowledge requires or includes, are not the great or the frequent business of the human mind. Whether we provide for action or conversation, whether we wish to be useful or pleasing, the first requisite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the history of mankind, and with those examples which may be said to embody truth, and prove by events the reasonableness of opinions. Prudence and Justice are virtues and excellencies of all times and of all places; we are perpetually moralists, but we are geometricians only by chance. Our intercourse with intellectual nature is necessary; our speculations upon



matter are voluntary, and at leisure. Physiological learning is of such rare emergency that one may know another half his life, without being able to estimate his skill in hydrostatics or astronomy; but, his moral and prudential character immediately appears.

Those authors, therefore, are to be read at schools that supply most axioms of prudence, most principles of moral truth, and most materials for conversation; and, these purposes are best served by poets, orators, and historians.

Let me not be censured for this digression, as pedantic or paradoxical; for, if I have Milton against me, I have Socrates on my side. It was his labor to turn philosophy from the study of nature to speculations upon life; but, the innovators whom I oppose are turning off attention from life to nature. They seem to think that we are placed here to watch the growth of plants, or the motions of the stars. Socrates was rather of opinion that what we had to learn was, how to do good, and avoid evil.

Οὐκ οἱ ἐν μαγαροῖς κακὸν ἀγαθὸν τετυχῆαι.

Of institutions, we may judge by their effects. From this wonder-working academy, I do not know that there ever proceeded any man very eminent for knowledge: its only genuine product, I believe, is a small history of poetry, written in Latin, by his nephew, Philips, of which, perhaps, none of my readers has ever heard.\*

That in his school, as in every thing else which he undertook, he labored with great diligence, there is no reason for doubting. One part of his method deserves general imitation. He was careful to instruct his scholars in religion. Every Sunday was spent upon theology; of which he dictated a short system, gathered from the writers that were then fashionable in the Dutch universities.

He set his pupils an example of hard study and spare diet; only now and then he allowed himself to pass a day of festivity and indulgence with some gay gentlemen of Gray's Inn."

To these disparaging remarks we add a few sensible comments, by Rev. John Mitford, in his elegantly written life, prefixed to Pickering's Aldine edition of Milton's Poetical Works.

"The system of education which he adopted was deep and comprehensive; it promised to teach science with language, or rather, to make the study of languages subservient to the acquisition of scientific knowledge. Dr. Johnson has severely censured this method of instruction, but with arguments that might not unsuccessfully be met.

\* We may be sure, at least, that Dr. Johnson had never seen the book he speaks of; for it is entirely composed in English, though its title begins with two Latin words, "Theatrum Poetarum; or, a complete Collection of the Poets, &c.," a circumstance that probably misled the biographer of Milton.

The plan recommended by the authority of Milton seems to be chiefly liable to objection, from being too extensive; and, while it makes authors of all ages contribute to the development of science, it, of course, must reject that careful selection, which can alone secure the cultivation of the taste. We may also reply to Johnson that, although all men are not designed to be astronomers, or geometricians, a knowledge of the principles on which the sciences are built, and the reasonings by which they are conducted, not only forms the most exact discipline which the mind can undergo, giving to it comprehension and vigor; but, is the only solid basis on which an investigation of the laws of nature can be conducted, or those arts improved that tend to the advantage of society, and the happiness of mankind.

Johnson says, we are not placed here to watch the planets, or the motion of the stars, but to do good. But, good is done in various ways, according to opportunities offered, and abilities conferred; a man whose natural disposition, or the circumstances of whose education lead to pursue astronomical discoveries, or the sublime speculations of geometry, is emphatically doing good to others, as he is extending the boundaries of knowledge, and to himself, as he is directing the energies of his mind to subjects of the most exalted contemplation."

Having, in the foregoing extract from Dr. Johnson, introduced an ungenerous fling of that great but prejudiced writer against the patriotism of JOHN MILTON, because, in the absence of any other opportunity of being equally useful to the cause in which his heart was enlisted, and until he was summoned by the parliament of England and its great Protector, "to address the whole collective body of people, cities, states, and councils of the wise and eminent, through the wide expanse of anxious and listening Europe," he saw fit to employ his great abilities in illustrating, by pen and example, the true principles and method of a generous and thorough education, "the only genuine source of political and individual liberty,—the only true safeguard of states," and to defend the cause of civil and religious freedom by his publications,—we will let the great champion of the commonwealth of England speak for himself, and refresh the patriotism of our own times by a few of his burning words, uttered over two hundred years ago in his "*Defensio Secunda pro Populo Anglicano*."

"But against this dark array of long received opinions, superstitions, obloquy, and fears, which some dread even more than the enemy himself, the English had to contend; and all this under the light of better information, and favored by an impulse from above, they overcame with such singular enthusiasm and bravery, that, great as were the numbers engaged in the contest, the grandeur of conception and loftiness of spirit which were universally displayed, merited for each individual more than a mediocrity of fame; and Britain, which was formerly styled

the hot bed of tyranny, will hereafter deserve to be celebrated for endless ages, as a soil most genial to the growth of liberty. During the mighty struggle, no anarchy, no licentiousness was seen; no illusions of glory, no extravagant emulation of the ancients inflamed them with a thirst for ideal liberty; but the rectitude of their lives, and the sobriety of their habits, taught them the only true and safe road to real liberty, and they took up arms only to defend the sanctity of the laws and the rights of conscience.

Relying on the divine assistance, they used every honorable exertion to break the yoke of slavery; of the praise of which, though I claim no share to myself, yet I can easily repel any charge which may be adduced against me, either of want of courage or want of zeal. For though I did not participate in the toils or dangers of the war, yet I was at the same time engaged in a service not less hazardous to myself, and more beneficial to my fellow citizens, nor, in the adverse turns of our affairs, did I ever betray any symptoms of pusillanimity and dejection, or show myself more afraid than became me of malice or of death; for since from my youth I was devoted to the pursuits of literature, and my mind had always been stronger than my body, I did not court the labors of a camp, in which any common person would have been of more service than myself, but resorted to that employment in which my exertions were likely to be of most avail. Thus, with the better part of my frame I contributed as much as possible to the good of my country, and to the success of the glorious cause in which we were engaged; and I thought if God willed the success of such glorious achievements, it was equally agreeable to his will that there should be others by whom those achievements should be recorded with dignity and elegance; and that the truth which had been defended by arms, should also be defended by reason, which is the best and only legitimate means of defending it. Hence, while I applaud those who were victorious in the field, I will not complain of the province which was assigned me, but rather congratulate myself upon it and thank the Author of all good for having placed me in a station which may be an object of envy to others rather than of regret to myself.

I am far from wishing to make any vain or arrogant comparisons, or to speak ostentatiously of myself; but, in a cause so great and glorious, and particularly on an occasion when I am called by the general suffrage to defend the very defenders of that cause, I can hardly refrain from assuming a more lofty and swelling tone than the simplicity of an exordium may seem to justify: and as much as I may be surpassed in the powers of eloquence and copiousness of diction, by the illustrious orators of antiquity, yet the subject of which I treat was never surpassed in any age, in dignity or in interest. It has excited such general and such ardent expectation, that I imagine myself not in the forum or on the rostra, surrounded only by the people of Athens or of Rome, but about to address in this as in my former defence, the whole collective body of people, cities, states, and councils of the wise and eminent, through the wide expanse of anxious and listening Europe. I seem to survey, as from a towering height, the far extended tracts of sea and land, and innumerable crowds of spectators, betraying in their looks the liveliest, and sensations the most congenial with my own. Here I behold the stout and manly prowess of the German, disdainful servitude; there the generous and lively impetuosity of the French; on this side, the calm and stately valor of the Spaniard; on that, the composed and wary magnanimity of the Italian. Of all the lovers of liberty and virtue, the magnanimous and the wise, in whatever quarter they may be found, some secretly favor, others openly approve; some greet me with congratulation and applause; others who had long been proof against conviction, at last yield themselves captive to the force of truth. Surrounded by congregated multitudes, I now imagine that, from the columns of Hercules to the Indian Ocean, I behold the nations of the earth recovering that liberty which they so long had lost; and that the people of this island are transporting to other countries a plant of more beneficial qualities, and more noble growth than that which Triptolemus is reported to have carried from region to region; that they are disseminating the blessings of civilization and freedom among cities, kingdoms, and nations."

#### IV. PROFESSIONAL TRAINING OF TEACHERS IN PRUSSIA.

##### SMALL NORMAL SCHOOLS FOR RURAL TEACHERS.

THE following Regulations of two of the best small (nebeusen) Normal Schools are taken from M. Cousin's "*Report on the State of Public Instruction in some of the States of Germany, and especially of Prussia.*" The author introduces them with some remarks on this class of Normal Schools in Prussia. It is no longer true that all of the smaller seminaries are private establishments.

The small Normal Schools are almost all private establishments, but the government aids and watches over them, without subjecting them to the same publicity it requires of its great schools.

The small Normal Schools differ, generally, from the large, not only in the number of pupils, which is much smaller, but above all as being nurseries of village schoolmasters for the very poorest parishes. This is their proper object; this it is which gives them so peculiar a character, so profound a utility. The great schools, it is true, furnish masters for the country as well as for the towns; and their pupils,—those at least who receive the *stipendia*, or exhibitions,—are for many years at the disposal of the government, which sends them where it likes; a right which, from the well-known rigor of the Prussian government in making all public servants work, we may be sure it exercises. But in every country there are parishes so poor, that one would hesitate to send a schoolmaster of any eminence to live in them; and yet it is precisely these miserable villages which stand in the greatest need of instruction to improve their condition. This need, then, the small Normal Schools are destined to supply. They labor for these poor and backward villages. To this their whole organization, their studies, their discipline, are to be directed. Unquestionably, the great Normal Schools of Prussia are entitled to the highest respect; but never can there be veneration enough for these humble laborers in the field of public instruction, who, as I have said, seek obscurity rather than fame; who devote themselves to the service of poverty with as much zeal as others to the pursuit of riches, since they toil for the poor alone; and who impose restraints on every personal desire and feeling, while others are excited by all the stimulants of competition. They cost scarcely any thing, and they do infinite good. Nothing is easier to establish,—but on one condition, that we find directors and pupils capable of the most disinterested, and, what is more, the most obscure devotion to the cause. Such devotion, however, can be inspired and kept alive by religion alone. Those who can consent to live for the service of men who neither know nor can appreciate them, must keep their eyes steadfastly fixed on Heaven: that witness is necessary to those who have no other. And, accordingly, we find that the authors and directors of these small schools are almost all ministers of religion, inspired by the spirit of Christian love, or men of singular virtue, fervent in the cause of popular education. In these humble institutions, every thing breathes Christian charity, ardor for the good of the people, and poverty. I shall lay before you a description of two;—one hidden in a suburb of Stettin, and the other in the village of Pyritz in Pomerania.

Stettin has a large Normal School, instituted for the training of masters

for the burgher schools. An excellent man, Mr. Bernhardt, school-councillor (*Schulrath*) in the council of the department, was the more powerfully struck by the necessity of providing for the wants of the country schools. He founded a small Normal School for this sole purpose, and placed it not in the town, but in a suburb called Lastadie; he laid down regulations for its government, which I annex nearly entire.

*Small Primary Normal School of Lastadie, near Stettin.*

1. This school is specially designed for poor young men who intend to become country schoolmasters, and who may, in case of need, gain a part of their subsistence by the labor of their hands.
2. Nothing is taught here but those things necessary for small and poor country parishes, which require schoolmasters who are Christians and useful men, and can afford them but a very slender recompense for their toils.
3. This school is intended to be a *Christian school*, founded in the spirit of the gospel. It aspires only to resemble a village household of the simplest kind, and to unite all its members into one family. To this end, all the pupils inhabit the same house, and eat at the same table with the masters.
4. The young men who will be admitted in preference, are such as are born and bred in the country; who know the elements of what ought to be taught in a good country school; who have a sound, straightforward understanding, and a kindly, cheerful temper. If, withal, they know any handicraft, or understand gardening, they will find opportunities for practice and improvement in it in odd hours.
5. The school of Lastadie neither can nor will enter into any competition with the great Normal Schools completely organized; on the contrary, it will strive always to keep itself within the narrow limits assigned to it.
6. The utmost simplicity ought to prevail in all the habits of the school, and, if possible, manual labor should be combined with those studies which are the main object, and which ought to occupy the greater portion of the time.
7. The course of instruction is designed to teach young people to reflect, and by exercising them in reading, writing, arithmetic, and singing, to put it in their power to instruct themselves, and to form their own minds. For the humblest peasant ought to be taught to think; but to enlighten him, to make him a rational and intelligent being, does not mean to make him learned. "God willeth that all men be enlightened, and that they come to the knowledge of the truth."
8. The instruction ought to have a direct connection with the vocation of the students, and to include only the most essential part of the instruction given in the great Normal Schools.
9. The objects of instruction are—religion, the German language, reading, writing, arithmetic, and singing. To these are joined the first elements of geometry, easy lessons in natural history, narratives drawn from national history (particularly that of Pomerania), and geographical descriptions. The principal object, and the foundation of all education, is religion, as learned from history and the Bible. The principal books are the Bible, the psalter, and the catechism. The school of Lastadie will also strive to excite and cherish in its pupils a love of nature, and to that end will cultivate a taste for gardening and planting.
10. In treating of all these subjects, the pupils must be trained to speak in pure and accurate language; for after the knowledge of religion and of nature, there is nothing of which the children of peasants stand so much in need, as to learn to express what they know with simplicity, truth, and accuracy.
11. The students know enough, when they speak, read, and write well; when they can produce a good composition in the German tongue; when they can calculate with facility and with reflection, and when they sing well; they know enough when they are thoroughly versed in the Bible, when they possess the most essential notions of the system of that universe which they have constantly before their eyes, of that nature in the midst of which they live: they have attained much, when they are Christian, rational, and virtuous men.
12. The period of study is fixed at two years. The first year the pupils learn what they are hereafter to teach to others; besides which, they assist at the lessons the masters give to the children of the school annexed to this small Normal

School. In the second year the future teacher appears more distinctly, and from that time every thing is more and more applied to practice. They continue the whole year to practice teaching, and at the end they receive a set of rules, short and easy to understand, for the management of a school of poor country children.

13. To the school of Lastadie is joined a school of poor children, in which the young men have an opportunity of going over what they have learned, by teaching it to others, and of exercising themselves in tuition according to a fixed plan. This school consists of a single class, in order that the students may see how a good school for poor children should be composed and conducted, and how all the children may be kept employed at once.

14. The number of pupils is fixed at twelve. The pecuniary assistance they receive will depend on circumstances. The instruction is gratuitous. Six pupils inhabit each room. The master lives on the same floor. They take their simple but wholesome meals together. Servants are not wanted. The pupils do the work of the house.

15. The daily lessons begin and end with prayers and psalmody. It rests with the master to fix the hours of devotion (founded chiefly on the Bible and the book of Psalms), as well as their number. So long as the true spirit of Christianity—faith quickened by charity—shall pervade the establishment, and fill the hearts of masters and of pupils, the school will be Christian, and will form Christian teachers; and this spirit of faith and of charity will be productive of blessings to the poor and to the mass of the nation.

16. It will not, therefore, be necessary to lay down minute regulations; but practical moral training must be combined as much as possible with instruction. "The letter killeth, the spirit quickeneth." But what will it not require to imbue the whole establishment with the true spirit of Christianity, so that masters and pupils may devote themselves with their whole hearts, and for the love of God, to the children of the poor?

17. Whoever wishes to be admitted into this establishment must not be under eighteen nor above twenty years of age. He must bring the certificates of his pastor, of the authorities of his parish, and of the physician of the circle, as to his previous conduct and the state of his health. He must, moreover, have such preliminary knowledge as is to be acquired in a well-conducted country school, on Biblical history, reading, writing, arithmetic, and singing. Those who join to these acquirements the principles of piano-forte or violin playing, will be preferred. The candidates for admission give notice to the director, and are examined by the members of the departmental authorities who have the care of the people's schools.

18. There is no public examination. The examination on quitting is likewise conducted by the school-councilors of the department, and the certificates of capacity are founded on this examination, according to the gradations 1, 2, 3, and are delivered by the departmental authorities.

19. As to the placing of the pupils, it is desirable that they should work some years as assistant masters, in order that they may gradually acquire the necessary experience and confidence, and may become well acquainted with children, and with the inhabitants of villages. Under this supposition, the age of admission might be conveniently fixed at sixteen; and this arrangement would be a great relief to aged schoolmasters who are become burdensome to themselves and to their parishes.

20. Particular attention is paid to singing and to horticulture; as means of ennobling and animating the public worship of God, and the general course of a country life; of providing the pupils with an agreeable recreation, and, at the same time, a useful occupation; and, further, of combating the grossness of mind and the obstinate prejudices to which uneducated husbandmen are prone.

21. All the students attend divine service in the church of Lastadie on Sundays.

22. The vacations must not exceed four weeks for the whole year: they are, at Easter, in the autumn, and at Christmas.

23. The establishment has no other revenues than what it owes to the bounty of the minister of public instruction. These funds are employed,—

1. In maintaining the poorest students.

2. In indemnifying the assistant masters of singing and gardening.



3. In paying for the school tuition.
4. In paying the expenses of lodging the students.
5. In lighting and warming the school-room and the two lodging-rooms.
6. In extraordinary expenses.

The expense of the meals taken at noon and evening, in common, is also chiefly defrayed from these grants; the students, however, contribute a little from their own means.

The school of Lastadie pays the head master from its own resources.

May this establishment (concludes Mr. Bernhardt), which owes its existence to such fervent charity, not be deprived of that blessing, without which it can do nothing!

Assuredly there is not a virtuous heart which does not unite its prayers with those of the worthy and benevolent councillor.

The second small Normal School of this description was founded in 1824, in honor of Otto, bishop of Bamberg, who introduced Christianity into Pomerania, having baptized 4000 Pomeranians in 1124, near the fountain of Pyritz. When the minister of public instruction granted the license for its establishment, he made it a condition that the students should be instructed in agriculture, not merely as a recreation, but as essential to their destination; that they should be bound to study gardening, the cultivation of fruit-trees, and of silk-worms. The special superintendence of this house is intrusted to the pastor of the place. The regulations are as follows:—they resemble those of Lastadie in many respects, but go into great detail, and are perhaps still more austere as to discipline.

*Rules of the small Normal School of Pyritz, in Pomerania.*

I.

1. The purpose of this endowment is to give to every pupil the training and instruction suitable for a good and useful country schoolmaster: this, however, can only be done by the union of Christian piety with a fundamental knowledge of his vocation, and with good conduct in the household and in the school.

2. Piety is known—

By purity of manners;

By sincerity in word and deed;

By love of God and of his word;

By love of our neighbor;

By willing obedience to superiors and masters;

By brotherly harmony among the pupils;

By active participation in the pious exercises of the house, and of public worship;

By respect for the king, our sovereign, by unshaken fidelity to our country, by uprightness of heart and of conduct.

3. A thorough knowledge of the duties of a teacher are acquired—

By long study of the principles and elements;

By learning what is necessary and really useful in that vocation;

By habits of reflection and of voluntary labor;

By constant application to lessons;

By incessant repetition and practice;

By regular industry and well-ordered activity; according to this commandment, "Pray and work."

4. Good conduct in the house and the school requires—

A good distribution and employment of time;

Inflexible order, even in what appears petty and insignificant;

Silence in hours of study and work;

Quietness in the general demeanor;

Care and punctuality in the completion of all works commanded;

Decent manners toward every person and in every place: decorum at meals;

Respect for the property of the school, and for all property of others;

The utmost caution with regard to fire and light;

Cleanliness of person and of clothing;

Simplicity in dress, and in the manner of living; according to the golden rule,  
 "Every thing in its time and place. Let things have their course. Provide things honest in the sight of all men."—Rom. xii. 16, 17.\*

## II.

1. All the pupils inhabit one house and one room; for they must live in union, and form one family of brothers, loving one another.

2. The whole order of the house rests on the master of the school; he lives in the midst of the pupils; he has the immediate superintendence of them, of their conduct, and of their labors. He ought to be to those under his care what a father of a Christian family is in his household.

He is responsible for the accounts of the establishment, the registers, the result of the quarterly examinations, and for the formation of the necessary lists. He has the special care of the provisions, the rooms, the library, the furniture. He is responsible to the school-administration for good order in every department.

3. The oldest and most intelligent of the students assists the master. He is called the master's assistant. He must take care—

That every one in the room under his care rises and goes to bed at the appointed moment;

That nobody, without the master's permission, leave the house, smoke, or carry candles into the passages or the loft;

That no one wantonly injure the windows, doors, or furniture, or throw any thing out of the windows;

That the utmost cleanliness be observed in the sitting-room, the passage, and the sleeping-room;

That all clothes, linen, books, &c., be in their places;

That no noise be made in going up and down stairs, or in going to the children's school.

It is his especial business to help his companions in the preparation of their lessons, to hear them repeat, to prepare the exercises for the master, and to assist him as far as he can in all his business. He ought to be to his fellow-students what a good elder brother is to his younger brothers and sisters. He is chosen, on the master's recommendation, by the school-committee.

4. The humbler sort of household work, such as cleaning and putting in order the rooms, dusting the furniture, fetching water, cleaving wood, &c., is done by the pupils, who serve a week in rotation. The time of service is prolonged by order of the master, in case of negligence.

5. The order of the day is as follows:—

In winter at five, in summer at half past four in the morning, at a given signal, all the pupils must rise, make their beds, and dress.

Half an hour after rising, that is, at half past five in winter, and five in summer, all the pupils must be assembled in the school-room. The assistant first pronounces the morning benediction, and each pupil then occupies himself in silence till six. If any repetitions stand over from the preceding day, they must be heard now. After this, breakfast.

In winter, as well as in summer, the lessons begin at six o'clock, and last till a quarter before eight. Then the students go with their master to the children's school, attached to the Normal School, where they remain till ten, either listening, or assisting in teaching some small classes; or they may be employed in their own studies at home.

To these employments succeeds an hour of recreation, and then an hour's lesson in the establishment.

At noon, the students assemble in the master's room, where they find a frugal but wholesome meal, consisting of vegetables, meat, and fish, at the rate of two thalers (six shillings) a month.

The time which remains, till one o'clock, may be passed in music, gardening, and walking.

\* I do not happen to have the French version of the Bible. The texts as quoted by M. Cousin do not agree with those in our version. Ver. 11, is rendered by Luther, *Schicket euch in die Zeit*. Adapt yourselves to the time; which is not given in our version. The next clause above, I find neither in his version nor in ours.

In the afternoon, from one till three, while the master is teaching in the town school, the pupils accompany him, as in the morning. From three till five, lessons.

The succeeding hours, from five till seven, are, according to the seasons, employed in bodily exercises, or in the school-room in quiet occupations. At seven they assemble at a simple cold supper.

From seven to eight they practice singing and the violin; then repetitions or silent study till ten, when all go to bed.

Two afternoons of each week are free, and are usually spent in long walks. The time from four to six, or from five to seven, is devoted to the practice of music.

On Sundays or holidays all the pupils must attend divine service in the church of the town, and assist in the choir. The remainder of these days may be passed by every one as he pleases: in the course of the morning, however, the students must write down the heads of the sermon (the text, the main subject, the distribution), and in the evening must give an account of the manner in which they have spent the day.

Every evening, as well as on the mornings of Sundays and holidays, a portion of time is spent in meditation in common.

A few Sundays after the setting in of winter, and after the festival of St. John (May 6th), the students partake of the Lord's Supper, in company with their masters.

Every student, from the time of his admission, must solemnly engage (in token of which he gives his hand to the master and signs his name) to follow the rules of the house, which may be summed up in these three principal maxims:—

1. Order in behavior and in work, combined with the utmost simplicity in all things; to the end that the students who belong to the poorer classes, and whose destiny it is to be teachers of the poor, may willingly continue in that condition, and may not learn to know wants and wishes which they will not, and ought not to have the power of satisfying. For this reason, they must be their own servants.

2. As to the course of instruction, the repetitions must always be heard by the forwardest pupils. The pupils must be made, as much as possible, to teach each other what they have learned of the master, in order that they may perfect themselves in the art of teaching.

3. Piety and the fear of God should be the soul of their little community, but a true Christian piety, a fear of God according to knowledge and light, so that the pupils may do all to the glory of God, and may lead a simple, humble, and serene life, resigned and contented in labor and travail, according to the exhortation of the Apostle:

"Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves."—*Philip. ii. 2, 3.*

"And as many as walk according to this rule, peace be on them, and mercy!"—*Galat. vi. 16.*

I abstain from all comment on these two sets of regulations, which seem to have been dictated by the spirit of St. Vincent de Paule. The greater number of the small Normal Schools of Prussia are founded and governed in the same spirit. All rest on the sacred basis of Christianity. But beneath their simple lowly exterior we trace a taste for instruction, a feeling for nature, a love of music, which take away every vestige of coarseness, and give these modest institutions a character of liberality. Undoubtedly all this is the offspring of the national manners, and of the genius of Germany; yet Christian charity might transplant a good deal of it into our France; and I should esteem myself happy, if the regulations of the little schools of Lastadie and of Pyritz were to fall into the hands of some worthy ecclesiastic, some good curate or village pastor, who would undertake such an apostolic mission as this.

## PRIMARY NORMAL SCHOOL

AT POTSDAM.

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THE following account of one of the best primary Normal Schools of Prussia is abridged from the report of M. Stintz, the director of the establishment.

### 1. DIRECTION AND INSPECTION.

The Normal School and its annexed school are placed under a director or principal, subordinate to the royal school board of the province of Brandenburg, at Berlin, and to the minister of public instruction and ecclesiastical and medical affairs.

The last named authority lays down the principles to be followed in this school, as in all other public schools; exacts an account of all important matters, such as the examination of the masters, and any change in the fundamental plan of the studies; and receives every year, through the medium of the royal school board, a detailed report, prepared by the director of the school.

The school board is charged with the special inspection of the Normal School: it must watch its progress, and from time to time send commissioners to make inquiries on the spot. It examines also and approves the plan of studies presented every half year, and decides on all questions submitted to the consistory.

The director should superintend the whole establishment, observe and direct the master and servants, make reports to the superior authorities, carry on the correspondence, &c.

### 2. BUILDING.

The Normal School, situated near the canal and the Berlin gate, is a large edifice two stories high, with a frontage of 127 feet, and considerable back buildings, which, joined to the main building, form a square within which is a tolerably spacious court. The whole comprehends:

1. A family residence for the director or principal, and another for a master;
2. Three apartments for three unmarried masters
3. An apartment for the steward and his servants, and sufficient convenience for household business and stowage;
4. A dining-room for the pupils, which serves also for the writing and drawing class;
5. An organ-room, in which the music lessons are given, the examinations take place, and the morning and evening prayers are said;
6. Two rooms for the scientific instruction of the pupils;
7. Four rooms for the classes of the annexed school;
8. Five rooms of different sizes, and two dormitories for the pupils;
9. Two infirmaries;
10. A wash-house;
11. Two cabinets of natural history;
13. Granaries, cellars, wood-houses, &c.

### 3. REVENUES.

The annual income of this establishment amounts to \$6000, which is

derived from the state fund and the tuition of the pupils, both of the Normal School, and the annexed primary model school.

#### 4. INVENTORY.

The establishment contains the following articles:

1. Things required in the economy of the house, kitchen utensils, tables, forms, &c.;
2. Sufficient and suitable furniture, consisting of chests of drawers, tables, forms, chairs and boxes, for the class of the Normal School, and the school for practice, and for the masters' rooms, &c. There is also for the poorer pupils, a certain number of bedsteads with bedding;
3. A considerable library for the masters and pupils, as well as a good collection of maps and globes for the teaching of geography;
4. A tolerably complete collection of philosophical instruments;
5. A collection of minerals, presented to the establishment by Council lor Von Turck;
6. A collection of stuffed birds, and other objects in natural history;
7. The instruments most required in mathematical instruction;
8. Complete drawing apparatus;
9. A very considerable collection of music;
10. A very good organ, a piano forte, seven harpsichords, and many wind and string instruments.

#### 5. DOMESTIC ECONOMY AND MAINTENANCE OF THE PUPILS.

To support about eighty pupils, and to preserve cleanliness in the house, a steward has been appointed, whose duties are specified in a contract renewable every year.

The food of the pupils is good and wholesome, which is proved by the state of their health. Some parents think it needful to send their children eatables, or money to purchase them. They are wrong, for the children have no such want; on the contrary, so far from being advantageous, these presents only serve to take away their appetite at meals, and to make them dainty and gluttonous. The orphans, and those whose parents are too poor to send them any thing, are exactly those who are the strongest and healthiest.

The director is almost always present at meals, to be sure of the goodness of the food, and to prevent any irregularity in the serving up.

Sick pupils are sent to the infirmary, and are attended by the physician or surgeon of the establishment.

#### 6. MASTERS.

There are six masters attached to this establishment in which they live, besides the director, who instructs in religion, in the principles of education, of training, of the art of teaching, and of the methods of study.

#### 7. NUMBER OF PUPILS.

The number of pupils is fixed by the regulation at from seventy to eighty, and is now seventy-eight, of whom seventy-two live in the establishment; the other six have obtained a license to remain with their parents in order to lessen the expense of their maintenance.

This number is determined not only by the building, but also by the wants of the province. Brandenburg contains about 1500 masterships of primary schools, in town and country. Supposing that out of a hundred places, two become vacant every year, there will be at least thirty masters required for this province; but these places for the most part pay so badly, that they are compelled to be content with but moderately qualified masters, who, perhaps, have not been educated at a Normal School, and who sometimes follow some trade or handicraft. If, then, the Normal School contains seventy-eight pupils who form three classes, one of which

quits annually, it will furnish each year twenty-six candidates, which about meets the wants of the country.

#### 8. WHAT IS REQUIRED OF APPLICANTS FOR ADMISSION.

Once a year, at Michaelmas, twenty-six pupils are admitted. Of these are required—

1. Good health and freedom from all bodily infirmity. (Obstacles to admission would be, exceeding smallness of stature, short-sightedness, or a delicate chest;)
2. The age of seventeen complete;
3. The evangelical religion;
4. A moral and religious spirit, and a conduct hitherto blameless;
5. A good disposition and talents, among which are a good voice and a musical ear;
6. To be prepared for the studies of the Normal School by the culture of the heart and mind; to have received a good religious education (which shall include a knowledge of the Bible and biblical history;) to be able to read; to know the grammar of the German language, of composition, arithmetic, the principles of singing, the piano forte and violin.

A written request for admission must be sent to the director, by June at the latest, accompanied with—

1. A certificate of birth and baptism;
2. A school certificate, and one of good conduct;
3. A police certificate, stating the condition of the young man or his father, or else a written declaration from the father or guardian, stating the time within which he can and will pay the annual sum fixed by law; i. e. 48 thaler (6*l.* 16*s.*)

The director enters the petitioners on a list, and in the month of June or July invites them, by letter, to present themselves at the examination which takes place in July or August.

The examination is conducted partly in writing, and partly *viva voce*.

As a means of ascertaining the acquirements of the candidates, and of judging of their memory, their style, and their moral dispositions, an anecdote or parable is related in a clear and detailed manner, summing up and repeating the principal points, after which they produce it in writing, with observations and reflections.

The oral examination usually includes only religion, reading, grammar, logical exercises, and arithmetic.

They are also examined in singing, the piano forte and the violin.

After the examination, the talents and merits of the respective candidates are conscientiously weighed and compared, in a conference of the masters. The choice being made, it is submitted to the sanction of the royal school board, with a detailed report of the result of the examination.

At the end of some weeks the candidates are informed of the decision; their admission is announced, or the reasons which prevent it stated; with either advice to give up their project entirely, or suggestions relative to their further preparation.

The admitted candidate is bound to bring, besides his clothes and books, among which must be the Bible and the prayer-book used in the establishment, half a dozen shirts, six pair of stockings, a knife and fork, and, generally, a bedstead with all requisite bedding.

He is also bound to sign, on his entrance, the following engagement to the director, with the consent of his father or guardian.

COPY OF THE ENGAGEMENT WITH THE DIRECTOR TO BE SIGNED BY THE PUPIL ON HIS ENTRANCE.

"I, the undersigned, N—— of N——, by these presents, bind myself, conformably with the ordinance of the royal minister of public in-



struction, and ecclesiastical and medical affairs, dated February 28th, 1825, with the consent of my father (or guardian) who signs this with me, . . . . . to place myself during three years after my leaving the Normal School, at the disposal of the king's government; and consequently not to subscribe any thing contrary to this engagement; or, in such case, to refund to the Normal School the expenses incurred by the state for my instruction, namely:

'1. Ten thaler for each half year passed in the Normal School, and for the instruction received in this period of time;

'2. The whole amount of the grants and exhibitions I may have received;

'Potsdam, the

&c."

The applicant rejected, but not advised to choose another course, is summoned to a fresh examination the following year.

The number of applicants having been for some time past very great, the author of this report thinks it his duty to warn parents, (especially schoolmasters,) whose children do not evince talent and have not a decided taste for teaching, not to suffer them to lose the precious time which they might employ with much more success in some other career.

This respects chiefly the poor youths who can have no claim to the exhibitions, unless they give proofs of an extraordinary capacity, from which the state and society may derive a real advantage.

The Normal School is by no means designed for those who are unfit for any business, and think, if they can read and write, they are capable of becoming schoolmasters. This notion is so deeply rooted, that you hear fathers declare with all the simplicity in the world—"My son is too delicate to learn a business," or "I don't know what to make of my son, but I think of getting him into the Normal School." We reply to such, that the pupils of the Normal School must, on the contrary, be sound both in body and mind, and able to brave the toils and troubles of a career as laborious as it is honorable.

Much neglect unfortunately still exists on a subject which is of the highest importance,—the methodical preparation of these young men for the calling it is desired they should embrace.

A false direction is often given to their preliminary studies. A young man is believed to be well prepared for the Normal School, if he have passed the limits of elementary instruction, and if he have acquired a greater mass of knowledge than other pupils. It frequently happens, however, that candidates who come strongly recommended from school, pass the examination without credit, or are even rejected.

The most immediate and the most important aim of all instruction, is to train up and complete the Man; to ennoble his heart and character; to awaken the energies of his soul, and to render him not only disposed, but able, to fulfil his duties. In this view alone can knowledge and talents profit a man; otherwise, instruction, working upon sterile memory and talents purely mechanical, can be of no high utility. In order that the teacher, and particularly the master of the primary school, may make his pupils virtuous and enlightened men, it is necessary he should be so himself. Thus, that the education of a Normal School, essentially practical, may completely succeed, the young candidate must possess nobleness and purity of character in the highest possible degree, the love of the true and the beautiful, an active and penetrating mind, the utmost precision and clearness in narration and style.

Such above all things are the qualities we require of young men. If they have reached this state of moral and intellectual advancement by the study of history, geography, mathematics, &c., and if they have acquired additional knowledge on these various branches, we can not but give them applause; but, we frankly repeat, we dispense with all these

acquirements, provided they possess that *formal instruction* of which we have just spoken, since it is very easy for them to obtain in the Normal School that *material instruction* in which they are deficient.

It is nevertheless necessary to have some preliminary notions, seeing that the courses at the Normal School are often a continuation of foregone studies, and that certain branches could not be there treated in their whole extent, if they were wholly unknown to the young men when they entered. We have already mentioned the branches they should be most particularly prepared in; but this subject being of the greatest interest, we shall conclude this chapter with some suggestions on the plan to be followed.

I. *Religion.* To awaken and fortify the religious spirit and the moral sentiments. For this purpose the histories and parables of the Bible are very useful. Frequent reading and accurate explanation of the Bible are necessary. The pupils should be able to explain the articles of faith, and the most important duties, as laid down in the catechism. Many sentences, whole chapters and parables from the Holy Scriptures, hymns and verses, should be known by heart; they should be able to give answers on the most interesting points of the history of the church and the Reformation.

II. As to *general history*, there is no need of its being circumstantially or profoundly known; but the young men should be able to refer with exactness to those historical facts which may be profitably used to form the heart, to exercise and rectify the judgment, to infuse a taste for all that is grand and noble, true and beautiful.

III. *Geometry* (the study of forms) combined with *elementary drawing*, the one as a basis for instruction in writing and drawing, and as a preparation for the mathematics; the other to exercise the hand, the eye and the taste.

IV. *Writing.* The copies by Henrich and Henning only ought to be used, which, after long practice, give and preserve a beautiful hand, even when writing fast and much.

V. *Logical Exercises.* These ought to tend to produce in young minds clearness and accuracy of ideas, justness of judgment, and, by consequence, precision and facility in oral and written explanations.

VI. *Reading.* When once the pupil can read fluently, he must be taught to give emphasis to his reading, and to feel what he reads. He should be habituated to recite, and even gradually to analyze the phrases and periods he has just read, to change the order, and express the same idea in different words,—to put, for example, poetry into prose, &c. Thus these exercises serve at the same time to teach him to think, and to speak. We advise also that he be made to declaim pieces he has learnt by heart.

VII. *German language and composition.* Language should be regarded and treated on the one hand as a means of *formal instruction*,—as practical logic; and on the other as an indispensable object of *material instruction*.

VIII. *Arithmetic.* This does not include either methods of abstruse calculation or practical arithmetic. Nothing more is required of the pupil than to use figures without difficulty, and to calculate in his head.

IX. *Singing, piano forte, violin.* The formation of the voice and ear. Skill and firmness in producing sounds. Exercises in elementary singing. Psalmody.

For the piano forte and violin, as much dexterity as can be expected, and a good fingering for the former instrument.

If these suggestions have the effect of inducing a conscientious master to train well even a few young candidates, they will have attained their object.

The enumeration of a great number of works from which assistance may be derived, at least facilitates the choice.

9. OUTWARD CONDITION OF THE PUPILS; AND THE NATURE OF THEIR CONNECTION WITH THE NORMAL SCHOOL.

If the young men have no relations at Potsdam who can answer for their good conduct and application, they are all, without exception, bound to live in the Normal School, and to take their food there, paying to the director the sum of twelve thaler (12. 16s.) per quarter.

Each pupil costs the establishment 100 thaler a year. In paying, therefore, the yearly sum of forty-eight thaler, required by law, he defrays only half his expenses. A bursar is entitled to lodging, firing, board, candles, and instruction. A half bursar pays only twenty-four thaler a year. He has then only to buy his clothes, to pay for his washing, his books, paper, pens, ink, and whatever is wanted for music and drawing.

With respect to lodging, they are distributed into five large rooms, with stoves, appropriated to the pupils; and they live and work, to the number of eight, twelve, or sixteen, in one of these rooms, which is furnished with tables, chairs, drawers, book-cases, bureaux, and piano fortes. Their beds and chests are put in two dormitories. Each sitting-room, each bed-room, has its inspector, chosen from among the pupils, who is responsible for its order. It is the duty of one of the pupils belonging to the chamber to arrange and dust the furniture every day. Neglect in the fulfilment of his office is punished by the continuance of it.

So long as the pupils remain at the Normal School, and behave with propriety, they are exempt from military service.

All the pupils are bound to pursue the course of the Normal School for three years; their acquirements and instruction would be incomplete if they did not conform to this regulation.

10. EDUCATION OF THE PUPILS BY MEANS OF DISCIPLINE AND OF INSTRUCTION.

In the education of the masters of primary schools the wants of the people must be consulted.

A religious and moral education is the first want of a people. Without this, every other education is not only without real utility, but in some respects dangerous. If, on the contrary, religious education has taken firm root, intellectual education will have complete success, and ought on no account to be withheld from the people, since God has endowed them with all the faculties for acquiring it, and since the cultivation of all the powers of man, secures to him the means of reaching perfection, and, through that, supreme happiness.

To sustain and confirm the religious and moral spirit of our pupils, we adopt various means. We take particular care that they go to church every Sunday: they are not compelled to attend exclusively the parish church of the Normal School; but on the Monday they are required to name the church they went to, and to give an account of the sermon. Every Sunday, at six o'clock in the morning, one of the oldest pupils reads, in turn, a sermon, in the presence of all the pupils and one master. At the beginning and end they sing a verse of a psalm, accompanied on the organ. A prayer, about ten or fifteen minutes long, is offered up every morning and night, by one of the masters. They begin with singing one or two verses; then follows a religious address, or the reading of a chapter from the Bible, and, in conclusion, another verse.

To obtain a moral influence over the pupils, we consider their individual position, their wants, and their conduct. Much aid in this respect is derived from the weekly conferences of the masters, and particularly from the quarterly report (*Censur*) of the pupils, or judgment on the applica-

tion, progress, and conduct of each. This is written in a particular book, called the report-book (*Censurbuch*), and forms the basis of the certificates delivered to the pupils on their leaving the establishment; as well as of private advice given at the time.

The means of correction adopted, are, warnings, exhortations, reprimands; at first privately, then at the conference of the masters; lastly, before all the pupils. If these means do not suffice, recourse is had to confinement, to withdrawing the *stipendia* or exhibitions, and in the last resort, to expulsion. But we endeavor, as much as possible, to prevent these punishments, by keeping up a friendly intercourse with the pupils, by distinguishing the meritorious, by striving to arouse a noble emulation, and to stir up in their hearts the desire of gaining esteem and respect by irreproachable conduct.

It is on the interest given to the lessons that especially depends the application of study out of class. Certain hours of the day are consecrated to private study, and each master by turns takes upon himself to see that quiet is maintained in the rooms, and that all are properly occupied.

At the end of each month, the last lesson, whatever the branch of instruction, is a recapitulation, in the form of an examination, on the subjects treated of in the course of the month.

As to the branches of knowledge taught, and the course of study, the following is the fundamental plan:

In the first year *formal instruction* predominates: in the second, *material instruction*; in the third, *practical instruction*.\* The pupils having then about ten lessons a week to give in the annexed school, (lessons for which they must be well prepared,) follow fewer courses in the school.

Our principal aim, in each kind of instruction, is to induce the young men to think and judge for themselves. We are opposed to all mechanical study and servile transcripts. The masters of our primary schools must possess intelligence themselves, in order to be able to awaken it in their pupils; otherwise, the state would doubtless prefer the less expensive schools of Bell and Lancaster.

We always begin with the elements, because we are compelled to admit, at least at present, pupils whose studies have been neglected; and because we wish to organize the instruction in every branch, so as to afford the pupils a model and guide in the lessons which they will one day be called upon to give.

With respect to *material instruction*, we regard much more the solidity, than the extent, of the acquirements. This not only accords with the intentions of the higher authorities, but reason itself declares that solidity of knowledge alone can enable a master to teach with efficacy, and carry forward his own studies with success. Thus, young men of delicate health are sometimes exempted from certain branches of study, such as the mathematics, thorough bass, and natural philosophy.

Gardening is taught in a piece of ground before the Nauen gate; and swimming, in the swimming-school established before the Berlin gate, during the proper season, from seven to nine in the evening.

*Practical instruction* we consider of the greatest importance.

All the studies and all the knowledge of our pupils would be fruitless, and the Normal School would not fulfil the design of its institution, if the young teachers were to quit the establishment without having already methodically applied what they had learned, and without knowing by experience what they have to do, and how to set about it.

\* *Formal instruction* consists of studies calculated to open the mind, and to inculcate on the pupils good methods in every branch, and the feeling of what is the true vocation of a primary teacher. *Material instruction*, or more positive instruction, occupies the second year, in which the pupils go through the special studies of every solid kind, much of which they may never be called upon to teach. *Practical instruction*, or instruction in the art of teaching, occupies the third year.

To obtain this result, it is not sufficient that the younger men should see the course gone through under skillful masters, or that they should themselves occasionally give lessons to their school-fellows; they must have taught the children in the annexed school for a long time, under the direction of the masters of the Normal School. It is only by familiarizing themselves with the plan of instruction for each particular branch, and by teaching each for a certain time themselves, that they can acquire the habit of treating it with method.

#### 11. ANNEXED SCHOOL.

The annexed school was founded in 1825, and received gratuitously from 160 to 170 boys. The higher authorities, in granting considerable funds for the establishment of this school, have been especially impelled by the benevolent desire of securing to the great mass of poor children in this town the means of instruction, and of relieving the town from the charge of their education.

The town authorities agreed, on their part, to pay the establishment one thaler and five silber-groschen (3s. 6d.) a year for each child. On this condition we supply the children gratuitously with the books, slates, &c. which they want.

The annexed school is a primary school, which is divided into four classes, but reckons only three degrees: the second and third classes are separated from each other only for the good of the pupils, and for the purpose of affording more practice to the young masters.

The first class, with the two above it, forms a good and complete elementary school; while the highest presents a class of a burgher school, where the most advanced pupils of the Normal School, who will probably be one day employed in the town schools, give instruction to the cleverest boys of the annexed school.

The most advanced class of the students of the Normal School to be employed in the school for practice, is divided into five *cetus*, or divisions, each composed of five or six pupils. Each division teaches two subjects only during two months and a half, and then passes on to two other subjects; so that each has practical exercise in all the matters taught, in succession.

As far as possible, all the classes of the school for practice attend to the same subject at the same hour. The master of the Normal School, who has prepared the young masters beforehand, is present during the lesson. He listens, observes, and guides them during the lessons, and afterward communicates his observations and his opinion of the manner in which the lesson was given. Each class has a journal for each branch of instruction, in which what has been taught is entered after the lesson. As far as possible, the young master who is to give the next lesson, witnesses that of his predecessor. By this means, and particularly through the special direction of the whole practical instruction by a master of the Normal School, the connection and gradation of the lessons is completely secured.

It is requisite that every pupil of the Normal School should teach all the branches in the lowest class in succession; for the master of a primary school, however learned he may be, is ignorant of the most indispensable part of his calling, if he can not teach the elements.

#### 12. DEPARTURE FROM THE NORMAL SCHOOL; EXAMINATIONS; CERTIFICATE AND APPOINTMENT.

The pupils quit the Normal School after having pursued the course for three years; for the lengthening of their stay would be an obstacle to the reception of new pupils.

But they must first go through an examination in writing and *viva voce*,

as decreed by the ordinance of the minister of public instruction and ecclesiastical and medical affairs, of which we give an abstract:

"1. All the pupils of the primary Normal Schools in the kingdom shall go through an examination on leaving.

2. The examinations shall be conducted by all the masters of the Normal School, on all the subjects taught in the house, in the presence and under the direction of one or more commissioners delegated by the provincial school board.

3. Every pupil, before leaving, shall give a probationary lesson, to show to what degree he possesses the art of teaching.

4. After the examination is over, and exact accounts of the pupils leaving are given by the director and all the masters, a certificate shall be delivered to each pupil, signed by the director, the masters and the commissioners.

5. This certificate shall specify the knowledge and talents of the pupil; it shall state whether he possesses the art of teaching, and whether his moral character renders him fit for the office of primary schoolmaster. It shall include, besides, a general opinion of his character and attainments, expressed by one of the terms, 'excellent,' 'good,' 'passable,' and answering to the numbers 1, 2, 3.

6. This certificate only gives the pupil a provisional power of receiving an appointment for three years. After that time he must undergo a new examination at the Normal School. But any pupil who, on leaving the establishment, obtained number 1, and has, in the course of the three first years, been teacher in a public school, shall not have to pass another examination. No others can take a situation, except provisionally.

7. These new examinations shall not take place at the same time as those of the pupils who are leaving; but, like those, always in the presence and under the direction of the commissioners of the school board.

8. In the first examinations the principal object is, to ascertain if the pupils have well understood the lessons of the Normal School, and learned to apply them; in the last, the only object of inquiry is the practical skill of the candidate.

9. The result of this new examination shall likewise be expressed in a certificate, appended to the first, and care shall be taken to specify therein the fitness of the candidate for the profession of schoolmaster."

For which reason, the pupils on their departure receive a certificate, the first page of which describes their talents, character and morality, and the two following contain an exact account of the result of the examination on all branches of study.

Those who have not obtained appointments in the interval between the two examinations, shall present this certificate to the superintendents and school-inspectors of the places where they live, and, on leaving that place, shall demand a certificate of conduct, which they shall produce at the time of the second examination. Those who have been in situations during the three first years, shall produce certificates from their immediate superiors.

All the pupils can not be appointed immediately on their leaving the school: but a great number of them are proposed by the director for vacant places, and are sought after by the royal government, by superintendents, magistrates, &c.; so that at the end of a year we may calculate that they are all established.

M. Cousin, in his "*Report on Public Instruction in Prussia*," after publishing the foregoing account, remarks:

"I can answer for the perfect fidelity of this description of the Normal School of Potsdam.

I saw this scheme in action. The spirit which dictated the arrange-



ment and distribution of the tuition is excellent, and equally pervades all the details. The Normal course, which occupies three years, is composed, for the first year, of studies calculated to open the mind, and to inculcate on the pupils good methods in every branch, and the feeling of what is the true vocation of a primary teacher. This is what is called the *formal* instruction, in opposition to the *material* or more positive instruction of the second year, in which the pupils go through special studies of a very solid kind, and learn considerably more than they will generally be called upon to teach. The third year is entirely *practical*, and is devoted to learning the art of teaching. This is precisely the plan which I take credit to myself for having followed in the organization of the studies of the great central Normal School of Paris, for the training of masters for the royal and communal colleges. At Potsdam, likewise, the third year comprises the sum of the two preceding, and the pupils are already regarded as masters. In this view there is a primary school annexed to the Normal School, in which the students in their third year give lessons, under the superintendence of the masters of the Normal School. The children who attend this primary school pay, or rather the town pays for them, only four thaler (12s.) a year; there are 170. They are divided, according to their progress, into four classes, which are taught by the twenty or five and twenty students, or apprentice masters, in their third year, with all the ardor of youth and of a new vocation. I was present at several of these lessons, which were extremely well given. A master of the Normal School frequently attends one of the classes, and, when the lesson is finished, makes observations to the young masters, and gives them practical lessons, by which they can immediately profit.

As appears from the prospectus, the musical instruction is carried to a very high point. There are few students who have not a violin, and many of them leave the school very good organists and piano forte players. Singing is particularly cultivated. The course of instruction embraces not only a little botany, mineralogy, physical science, natural history, and zoology, but exercises in psychology and logic, which tend to give the young men the philosophy of that portion of popular education intrusted to their care. I was present at several lessons; among others, one on history and chronology, in which, out of courtesy to me, the pupils were interrogated on the history of France, particularly during the reigns of Charles IX., and Henry III., and Henry IV.,—a period of which Protestantism is so important a feature. The young men answered extremely well, and seemed perfectly familiar with the dates and leading facts. I say nothing of the gymnastic courses, as Prussia is the classic land of those exercises.

What struck me the most was the courses, called in Germany courses of *Methodik* and *Didaktik*, as also those designated by the name of *Pädagogik*: the two former intended to teach the art of tuition, the latter the more difficult art of moral education. These courses are more particularly calculated for the acting masters, who come back to perfect themselves at the Normal School; for which reason they are not entered in the table, or prospectus, which exhibits only the regular studies of the school. These courses are almost always given by the director, who also generally gives the religious instruction, which here comes in its proper place,—that is, first.

I ought to add that all the students of the school at Potsdam had a cheerful happy air, and that their manners were very good. If they brought any rusticity to the school, they had entirely lost it. I quitted the establishment highly satisfied with the students, full of esteem for the director, and of respect for a country in which the education of the people has reached such a pitch of prosperity."

## PRIMARY NORMAL SCHOOL,

AT BRUHL.

THE Normal School at Bruhl may be regarded as a type of the establishment for teachers of the Catholic faith, as that at Potsdam is of the Protestant institutions. The following account is abridged from an annual Report of its principal, Mr. Schweitzer, a Catholic clergyman.

"The town of Bruhl stands in a beautiful plain on the left bank of the Rhine, two leagues from Koln, three from Bonn, and a short league from the river. It is surrounded by fertile fields and picturesque villages. Directly before it majestically rises the ancient Colonia, with its numerous towers and steeples, and its colossal cathedral. It bounds the view on that side: on the right, the *Siebengebirge*\* traces its gigantic outlines on the blue distance, and on that side presents to the eye a picture of grandeur and repose. From some neighboring heights the lover of natural beauty looks down with admiration on the plains which lie outspread before him, and the silvery luster of the majestic Rhine, which, in its ample windings, rolls peacefully along, as if it delighted to linger in these smiling regions, while two long chains of hills seem to hold this magnificent plain in their embrace. One of these chains stretches along the left bank of the Rhine, to the Eifel Mountains, and is for that reason called the *Vorgebirge*—(fore or introductory range): at the foot of this chain is Bruhl. The summit is clothed with the forest of Vill, and the undulating sides are dotted with country-houses and pretty villages, the houses of which are half hidden among fruit-trees. At the blossoming season these villages present the most delightful aspect and help to compose a picture of enchanting variety. It is not without reason, then, that Bruhl was the favorite residence of the Electoral Archbishops of Koln, and in former times this little town was far more important than it now is. At the present day Bruhl consists of only 278 houses, among which are many poor mud cottages, and contains only from fourteen to fifteen hundred inhabitants. Since it ceased to be the residence of the Electors, its inhabitants nearly all live by agriculture, and by a small trade. There are only two remarkable buildings,—the palace, which is abandoned, and the monastery. This latter building is occupied by the establishment under my care.

"The monastery was formerly the nursery of the order of Franciscan monks for the whole province of Koln. After the suppression of the order on the left bank of the Rhine, in 1807, Napoleon gave the monastery and its dependencies to the town of Bruhl, which, in 1812, granted them to Messrs. Schug and Schumacher for the establishment of a secondary and commercial school, whose existence closed in 1822. At the end of that year, the town ceded these buildings to the government, for the establishment of the primary normal school which now occupies them.

### 1. BUILDINGS.

"The house is built in a grand style, with three stories, and in a quadrangular form. The entrance is to the north, and leads by a small fore court,

\* The cluster of seven mountains nearly opposite to Bonn.

on the one side into the convent, on the other into the church, which is handsome, light, and lofty. The high altar, of artificial marble, and the organ, are much admired. On the south side are two wings, which give the buildings a handsome and palace-like appearance. From the very entrance, the cloisters are wide, with lofty vaulted roofs, cheerful and well lighted. They run quite round the building, as do the corridors over them on the first and second stories. On the ground floor we have four rooms or halls for study, and a large and very light dining-hall, which serves also for our public meetings, for study and for prayer. Beside it, are two school-rooms, and two rooms for the steward, with kitchen, offices and servants' hall in the basement story, where the porter has also his kitchen and two rooms. The establishment has a pump, abundantly supplied with fine water, near the kitchen; a rivulet which runs under the two wings is of great importance for purposes of cleanliness.

"The director occupies the eastern side of the building on the first floor; the inspector, the left wing and a part of the southern side; the steward has the rest of that side; the right wing and the western side are inhabited by an ancient father and brother of the Franciscan order,—regarded as the last remnant of a once flourishing body, now extinct—and by the master of the school for practice. There are no rooms to the north, only corridors adjoining the church.

"The assistant masters inhabit the upper story, in which are also five hospital rooms to the south, and two large dormitories for the students to the east and west of the main building. A granary or loft, in good repair, runs over the whole of the building, and affords both steward and masters convenient storage for their stock of grain of all kinds.

"Both masters and pupils have ample reason to be satisfied with the rooms for study and for dwelling. The masters' apartments are not handsome, it is true; other schools have better: with a little cleaning and decoration they might, however, be made very comfortable. The students' dormitories are cheerful, and better fitted up than any I have seen in any normal school; their appearance is very neat and agreeable, with the clean beds all covered alike, which can be done only where they are furnished by the establishment. This house has only one inconvenience,—violent currents of air; but these might, I think, be remedied.

"The outside of the building is as agreeable as the inside is convenient; it is situated on the prettiest side of the town, and has no communication with any other building except the palace, with which it is connected by a covered way, and by the old orangery. It has a magnificent view over a delightful country, a large kitchen-garden, a commodious court, and two flower-gardens.

"The building is of stone, and consequently very substantial; its aspect is indeed a little hoary now, but a new coat of plaster would soon give it a cheerful appearance. The roof is in good condition, and if once the building underwent a thorough repair, the whole might be kept up at a very small expense. During the past year no great repairs have been done.

## 2. NUMBER OF STUDENTS.

"The number of students is fixed at a hundred; at this moment there are ninety-two. The object of the establishment is to train schoolmasters for the Catholic parishes of the four regencies of Coblenz, Koln, Aachen, and Dusseldorf. Its position with relation to the government is, in principle, to receive the pupils from its hands, and to render them back accomplished for their task. In the other normal schools the rule is, that the candidates for admission be examined by the schoolmasters, and by them declared fit or unfit to be either entered or immediately admitted; but here it is the cus-

tom for them to be examined in the department they come from, without any intervention of the school, and afterward admitted by the director on the nomination of the government. On the other hand, the parting examination rests with the school, under the condition of a special commissioner being present. The pupil declared fit for nomination is not subject to be re-examined by the government authorities. According to its regulations, the school is not only authorized, but obliged, at the end of the first year, to send away the pupils who are judged incapable of attaining the requisite excellence. At the time of the last parting examination, the school had been obliged to exercise this power in the case of eight pupils, which reduced their number to ninety-two.

### 3. HEALTH.

"The health of the students was not so good in 1824 as in the preceding year; as sufficiently appears from the bill for medical attendance for the two years.

"In 1823 this amounted to 66 thaler (9*l.* 18*s.*), in 1824 to 177 thaler (26*l.* 11*s.*) But we must not forget that the number of pupils in the latter year, as compared with the former, was as three to two. There have indeed been no contagious diseases, and few of a serious character, but frequent inflammatory and catarrhal fevers, some intermittent and one nervous fever. Inflammatory ophthalmia, attacks on the chest, and palpitations of the heart have not been rare. The physician has paid the pupils great attention, indeed I might almost say too much; and I have agreed with him that he shall not order them medicines, except in cases where diet, rest, perspiration, and domestic remedies are insufficient. In order to prevent the young men from abusing the facility of applying to a physician, I have ordered that no one shall, for the future, consult him without my permission. Infectious cutaneous diseases are avoided by having the pupils examined by the physician on their entrance, and again a week after. If any well-founded suspicions arise, separation takes place as a measure of precaution; if the appearances of a contagious disease are certain, the pupil is sent home till perfectly cured.

### 4. ORDER, DISCIPLINE, AND MORALITY.

"Without rigid attention to order, we could not hope for the smallest success. In an establishment composed of various elements, like this normal school, where young men who differ in language (dialect), manners, and education are gathered together, there must be rigorous obedience to rule. In domestic life, the head of the family is the rule; and in a large establishment, unquestionably those who govern are strictly bound to furnish an example to all under them. They are that spring of the great machine which cannot cease to move without stopping the whole. But it is also necessary that the establishment should have its precise rules, its written code of laws. The governors, it is true, fill the place of the law whenever it is silent; but all, without distinction, ought to know accurately what they *must* do, and what they *may* do. For this reason, the undersigned cannot share the opinion of some very estimable teachers who think it not necessary, nor even expedient, that there be written laws for an establishment like the primary normal school; nay, that their promulgation may operate only as an incitement to break them. Laws seem to me to grow out of the very nature of the institution. Gather together a number of young men without laying down any rule for them; they themselves will soon feel the necessity of making laws for the government of their intercourse with each other, and will choose one of their body as guardian of these laws. It is, then, natural, useful, and fitting that the managers and masters should make laws

for the school confided to them. If it be true that laws create the temptation to break them, that is a reason why laws for all human society ought to be abolished. Fixed laws give to an institution a steady course, protect the weaker against caprice and tyranny, prevent mistakes and precipitation, and, what is more important for the future, they show in a clear and striking manner the necessity of laws for the commonwealth, and train youth to a reasonable and willing obedience to them. The opinion I offer here springs from my general conviction of the utility of positive written laws, which my own experience has greatly strengthened. For in those infractions of order and discipline which have occasionally happened, I have contented myself with punishing the fault by reading the infringed law to the culprit, in a calm but severe manner, either in private or before all the pupils assembled; and this punishment has never failed of its effect.

"After this digression, which I have thought it expedient to insert here, I return to the order of the house. It is our duty to make the utmost possible use of the daylight, as being more healthful, more cheerful, and more perfect than lamp-light, and costing nothing. In our situation, it would be unpardonable to turn night into day. I make it a great point, too, that the young men should get the habit of rising early, so that in the evening they may lay aside all anxiety and all labor, and give themselves up to the enjoyment of tranquil and refreshing sleep. In summer, therefore, we rise at four, and even earlier when the days are at the longest; in winter at six, in spring and autumn at five. In summer, I and my pupils go to bed at nine or half past, in spring and winter at ten. The pupils ring the *reveille* by turns; a quarter of an hour after, the bell rings again, and all assemble in the dining-hall, where the morning prayer is said; then they all follow me to the church, where I perform the service of the holy mass. One of the students assists in the service; the others sing the responses; this religious act, for which we use the prayer-book and psalter of Bishop Von Hommer, is sometimes mingled with singing, but rarely, because singing very early in the morning is said to be injurious to the voice and chest. All is terminated in an hour; and the pupils, after having thus sanctified the first hour of morning, return to the house, make their beds, breakfast, and then prepare for lessons, which begin at seven or at eight, according to the season. In establishing this rule, I had some fears, at first, that rising so early and going directly into a cold church in the depth of winter, might be injurious to their health; but I am always there before them, and I have never suffered. It may be said that I am more warmly clothed than the young men; but then they are young, their blood is warmer than mine, and that restores the balance. Moreover, it cannot but be advantageous to them to harden themselves, while habits of indulgence and delicacy would be extremely unfavorable to them in their profession. On the Sundays and festivals of the church, I say mass to the students at half past eight in the morning. They sing a German mass for four voices, or simple chants and hymns; and, on high festivals, Latin mass. During the last year, the pupils of the first class have several times executed some easy masses extremely well. But, generally speaking, I am not perfectly satisfied with our church music; not that our masters and pupils do not do their best, but we have not a suitable supply of church music. The singing in Catholic churches is subject to a particular condition: it must be connected with the acts of the mass; it must form a whole, distinct, and yet in harmony with the mass, and moreover, must be adapted to each of the epochs of the ecclesiastical year. Now we have very little church music fit for the people. What there is, is in the hands of a few individuals, who do not choose to part with it. There is doubtless an abundance of sacred music suited to every occasion, but it is all in the most elevated style; and to what good end should the studies of the pupils be pushed so far beyond what can be of use to them in their future sphere of

action? Music of the highest order never can nor ought to become the property of the people. Music ought not to be cultivated as a mere gratification of a sense; it ought to help to ennoble and refine the heart, and to form the moral taste.

"It does not signify so much how they sing, as what they sing. In primary normal schools music ought not, any more than reading, to be the principal object; it must be regarded and treated as a means toward a higher end, which is, education and moral culture. It is therefore with reason that the primary normal schools are required to diffuse a nobler and more worthy kind of popular sacred music; this is, as regards music, their proper office. A good composer, who would devote himself to this object, might acquire immortal honor. It is to be wished that the higher authorities, particularly of the church, would encourage composers who show a genius for sacred music, to fill this chasm. In these remarks I have in view, it is true, only the Catholic church. It is quite otherwise with the Protestant, which possesses a great store of psalms; there is only to choose what are appropriate to the sermon. This greatly facilitates the task of the Protestant normal schools. In the Catholic worship, on the contrary, the sermon is only a subordinate part of a higher whole, with which the singing must harmonize, adapting itself to the different important moments, and hence the scarcity of simple counterpoint fit for the purpose. To attain the proposed end, we ought to have, not only a good organist, but also an able composer, which it is not easy to find. I return to the order of the day.

"As the day begins with prayer, so it ends with it. A quarter of an hour or half an hour before going to bed, all the pupils assemble, at the sound of the bell, for evening devotions. A short portion of the holy scripture is read, and after enlarging more or less on a text, and recommending it to imitation, I conclude by a prayer. During the past year I preached a homiletical discourse on the lesson of the day, before mass every Sunday morning; but as it becomes difficult for me to speak fasting, I now reserve it till evening. It has also been decided, that as a means of keeping alive religious and moral feelings, the pupils should confess and communicate once a month, unless particular reasons render it expedient to prolong the interval to six weeks, or, at furthest, two months. The rest of the day is employed according to the scheme of lessons and the order enjoined by the minister. The pupils are not allowed to go out, except on the weekly afternoon holiday; and this is sufficient for their health, because in all their hours of recreation they can take exercise in a garden of two acres which belongs to the establishment. Nevertheless, on fine days I occasionally give them leave to make expeditions into the country, when I think their health will be benefited by it; making it an express condition that they shall take no pipes.

"It is good to correct faults; better still to prevent them. Abundance of arguments have been adduced in support of the principle that we must let children have their will, in order that their will may become vigorous, and wait till the time when the reason expands to give it a lofty direction. But this is letting the tares overtop the wheat before we attempt to root them out. Experience proves that the good seed springs up more vigorously and thrives better when the soil has been cleared of weeds. Discipline ought, therefore, to precede and to accompany the instruction of young men, as docility and modesty that of children. Doubtless external reverence and reserve are but the beginning of wisdom; man must be brought to think spontaneously and without external impulse, of the duties he lies under, so that it may become his inclination to fulfill whatever he has clearly recognized as a duty, to consult nothing but conscience, and to set himself above the praise and the blame of men. This is true and uncontested; nevertheless, the flesh is always weak, even though the spirit be willing; and there are few of those elect for whom approbation and cen-



sure, remonstrances and encouragements, hope and fear, are not necessary helps; and for that reason, such helps are used for great and small, in private houses as well as in schools, in church as well as in state, and will never fail, if wisely used, to have a salutary effect. A hard ascetical constraint and discipline are as far from my taste as from my principles; but experience demands rigorous order in great schools, especially at their outset. When order has once been thoroughly established, when the will of each has learned to bend to the unity of the collective body, the early severity may be relaxed, and give place to kindness and indulgence. As long as I can recollect, I have observed that the education of children is best in houses where this principle is observed. To let children grow perverse and wayward in their infancy through weak tenderness and indulgence, and then to reprove and chastise them with harshness when their habits are formed, cannot be other than a false system. For these reasons we always begin by reading the rules and disciplinary laws of the house, so that the pupils may distinctly know what they have to do; we then take care that these laws are strictly enforced. The masters, on their side, are careful to show the most punctual obedience to all their duties. We afterward read portions of the rules, according to circumstances, and to the demand for any particular part; thus the discipline is strengthened and facilitated. The highest punishment is expulsion; and last year we were obliged to resort to this twice. In all cases we try to proportion the punishment to the fault, so as to conduce to the amendment of the culprit and the good of all. For instance, if one of the pupils lies in bed from indolence, he is deprived of his portion of meat at dinner, and for four days, a week, or a fortnight, as it may be, is obliged to declare his presence when we meet in the morning. Being kept at home on holidays, ringing the bell, fetching water, &c., are the only corporal punishments for faults of indolence and infractions of order. Faults of impatience or carelessness, of insincerity or mischievousness, of coarseness or any sort of incivility, offenses against decency or good manners, are punished by notes in the inspection-book, which the culprits themselves are obliged to sign. As to the conduct of the students when out of the house, the authorities and inhabitants of the whole neighborhood unanimously bear witness that the presence of these young men is in no way perceived. It is not difficult to speak to their hearts, and by exhortation suited to their age and station, to touch them even to tears.

"Of this I could cite several instances, did I not fear prolonging this Report. I will, however, give one. Last year the students of the highest class were dissatisfied with the steward, and presented a petition very numerously signed, in which they enumerated their causes of complaint, and asked to have him removed. I gave the petition to him, that he might answer the charges; and after he had made his defense, I suffered accusers and accused to plead their cause, at the time of one of the religious lessons. The steward was not irreproachable; his fault was, indeed, evident enough: on the other hand, the complaint was exaggerated, invidious, inexact, and inconsiderate; for several had signed without reading; others had signed because such or such a point seemed to them just; others again had shown themselves extremely active in collecting signatures, and had reproached those who refused to sign. The affair being clearly and circumstantially stated, the steward had his share of the reprimand, and was deeply affected by it; others were moved to tears; and the offenders, when the unbecoming, inconsiderate, and even criminal points of their conduct were distinctly explained to them, acknowledged their injustice, and promised never to act in the like manner again.

"Order and discipline, instruction and prayer, are thus regarded and employed as so many means, general and particular, for cultivating the morality of the pupils; and the undersigned, during the short time he has had the

care of the institution, has had the satisfaction of seeing many who entered it with bad and distressing habits, leave it metamorphosed and renewed. Sedateness and modesty have been substituted for giddiness; the spirit of temperance for craving after sensual enjoyments; and those who came to seek but ordinary bread, have acquired a taste for purer and higher food. It is hardly possible that among so many, a vicious one should not occasionally creep in; and last year, among the new-comers, was a cunning and accomplished thief, whose depredations filled the establishment with dissatisfaction and alarm. It was difficult to find him out, but falsehood and perversity betray themselves in the end. Heavy suspicions were accumulated during the year on the head of the criminal; and though there were not positive proofs, he could not so escape our vigilance as not to leave us in possession of a moral certainty against him. He was expelled at the examination of last year. Nevertheless, as there was no legal proof, his name was not stigmatized by publicity, and the higher authorities will readily excuse my not mentioning it here, and will be satisfied with the assurance that no misfortune of the kind has since occurred.

#### 5. INSTRUCTION.

The business of the primary normal school is to form schoolmasters. It must therefore furnish its pupils with the sum of knowledge which the state has declared indispensably necessary to the intellectual wants of the lower classes of the people, of whom they are to be the teachers, and must afterward fit them to fulfill their important vocation with zeal and with a religious will and earnestness.

No more than grapes can be gathered from thorns, or figs from thistles, can any thing good be hoped from schoolmasters who are regardless of religion and of morality. For this reason, religious instruction is placed at the head of all other parts of education: its object is to implant in the normal schools such a moral and religious spirit as ought to pervade the popular schools. The course of religious instruction has undergone no change from that stated in the report of last year, except that the several classes have been united for the Biblical part. During the present year we propose to treat the concordance of the Gospels, the history of the Apostles, and some of the Epistles. The course adopted is this:—The series of the concordance is established and dictated by the master; the passages and discourses are explained, and, if thought expedient, learnt by heart by the pupils. For the catechising, or religious and moral instruction, properly so called, the classes are separated. The great catechism of Overberg is taken as a ground-work; and we treat first of faith, then of morals, so that the latter may be intimately connected with the former, or to speak better, that morality may flow from faith as from its source. I regard religion as a disposition or affection of the soul, which unites man, in all his actions, with God; and he alone is truly religious who possesses this disposition, and strives by every means to cherish it. In this view of the subject all morality is religious, because it raises man to God, and teaches him to live in God. I must confess, that in religious instruction I do not confine myself to any particular method; I try by meditation to bring the thing clearly before my own mind, and then to expound it intelligibly, in fitting language, with gravity and calmness, with unction and earnestness, because I am convinced that a clear exposition obliges the pupils to meditate, and excites interest and animation.

As for the historical part, I have made choice of a short exposition of the history of the Christian church, with an introduction on the constitution of the Jewish church. I think it impossible to learn any thing of universal history, that can be useful or instructive to the students, in less than a hundred

red lessons. It signifies little whether a village schoolmaster knows the history of India, China, or Greece; but he ought to know something of the history of the church, because it is, in many points, nearly connected with that of religion. I must confess that, in the measure of time allowed us, I cannot make universal history very interesting or profitable to the pupils; but it is otherwise with ecclesiastical history.

I introduce the theory of education and tuition by experimental psychology. This course of study is of infinite use, in teaching the science of education, and of tuition, as likewise in teaching morals and religion; but I regard the school for practice, and the method there pursued, as the best course of pedagogical instruction. I have come to the conviction that, generally speaking, it is necessary to recommend to the pupils of the normal schools, and to all young schoolmasters, a firm and decided plan, leaving it to them to modify it as time and experience dictate. It is with them as with a traveler going to a place he has never been at before: it is best to show him the high road, that he may not lose himself; when he is familiar with that, he may try cross-roads, if he thinks they will abridge his journey. The masters of the school agree in my views on this point, and endeavor to act up to them. The following are their courses of instruction in their several departments, furnished by themselves.

*Language: \* First class, or class of the first year.*—In the first half year we begin with the simplest elements, and gradually go through all the parts of speech, but without their subdivisions. In the second half year we go through the subdivisions in like manner; so that, in the first year, a thorough knowledge is acquired of the simple and compound elements, as well as of the divisions and subdivisions of speech. The course of instruction is partly synthetic, and partly analytic; that is to say, what has been learned in the first manner, is made thoroughly clear in the second, by the analysis of a passage from some author. *Second class, or class of the second year.*—This class, proceeding in a similar way, goes through the most complicated periods. In the second half year the pupils are familiarized with the most important principles of logic and of etymology.

*Arithmetic: Second class.*†—In the first half year are studied the rule of three, single and compound interest, and discount; in the second, the extraction of the square and cube roots, as far as equations of the first and second degree. The result of this course is a complete familiarity with all the branches of common arithmetic. These two departments of instruction, language and arithmetic, are taught according to the views of the inspector.

*Geometry: Second class.*—In the first half year they get through what relates to rectilinear figures and the circle; in the second, the theory of the transmutation of figures is added; and after that, the most important principles of geometry and the measurement of solids. The books of instruction are those of F. Schmid and Von Turck.

*Drawing: First class.*—In the first half year drawing is carried as far as the knowledge of the most important laws of perspective, so as to place objects, not too complex, according to the laws of perspective. In the second half year they study light and shade. *Second class.*—During the first half year the attention is directed to the relief and shading of works of art, such as houses, churches, vases, &c. In the second half, the pupils copy good drawings of landscapes, flowers, &c., with a view to familiarize them with the style of the best masters. The method adopted is that of F. Schmid.

*Reading: First class.*—Begins by the enunciation of some simple propositions, which are decomposed into words; the words are reduced to syllables, and these to their simple sound. This course has been adopted with the pupils, that they may themselves use it with the younger children, and thus acquire a familiar acquaintance with it. It is taught according to the

\* M. Wagner.

† Another master takes the arithmetic for the first class or first year.

views of the inspector. *Second class.*—In the first class the principal object is reading with ease; in the second, reading with expression. The chief means of instruction consist in the master's reading aloud frequently, because it is considered that this plan is more unfailing and more easy than any rules. Since, however great the application on the part of both master and pupil, the art of reading is at all times difficult to acquire, this branch of instruction occupies a whole year.

*Singing: First class.*—In the first half year they begin with easy exercises in time and melody; the next step is to easy pieces for four voices. The second half year is devoted to more difficult exercises of the same kind; so that, by the end of the year, the pupils have acquired a tolerable facility in reading.

*Natural Philosophy: Second class.*—During the first half year the attention is directed to the general and particular properties of bodies; to those of the elements, water, air, and fire; then to the theory of sounds, the velocity of winds, the equilibrium of fluids, and aqueous meteors. In the second half year comes the theory of light, electricity, the lever, the inclined plane, luminous meteors, optics, &c. The principal object is to render the pupils attentive to the most striking phenomena of nature, and to accustom them to reflect upon her laws and secrets. The method adopted here is that of the inspector.

During half of last year my\* lessons embraced the following points:—

*Mental Arithmetic.*—1, The knowledge of numbers with reference to their value and form; 2, addition; 3, subtraction; 4, subtraction and addition combined; 5, multiplication; 6, multiplication combined with the preceding rule; 7, division; 8, varied combinations of the four fundamental rules. Each rule was accompanied by its application, and by examples drawn from common life. My principal aim was to exercise the pupils in applying the rules to practice. I have endeavored also to draw their attention to the theory, and especially to the mode of using different rules in the solution of the same problem; with this view, I have always alternated the oral and written exercises.

*Arithmetic on the Slate.*—Calculation on the slate is based upon mental arithmetic, inasmuch that the latter may be considered as a preparation for the former. When the four first exercises in mental arithmetic are gone through, the pupils begin to use the slate. I have labored not only to give them practical dexterity, but also solid knowledge, and with this aim have accustomed them to try various ways of working the questions.

*Elements of Geometry.*—I have followed the work of Harnisch, and his theory of space drawn from the theory of crystals, and employed by him as a basis to the mathematics.

*NATURAL HISTORY: Botany.*—The principal parts of a plant are first pointed out and named; then each of these parts are examined separately: —1, the root, its form and direction; 2, the stem, its internal construction, its figure and its covering; 3, the buds, their place upon the stalk; 4, the leaves, their variety according to their situation, their mode of insertion, their figure, their place; 5, the flower-stalks; 6, the flowers according to their species, the manner in which they are fixed, their composition; the calyx, corolla, stamina, pistil, the fruit, seed-vessel, and sex of the plants. All this has been shown to the pupils, either in the plants themselves, or in drawings which I have traced on the slate. I interrupted the botany till we could take it up again after Easter, and began

*Mineralogy.*—I have pursued the same course here. The pupils have first been familiarized with the properties which distinguish minerals one from another, as their colors, the arrangement of parts, the external form, regular and irregular, or crystalline form; the polish, texture, transparency, vein,

\* Mr. Richter.

hardness, alteration of color, effervescence in acids: all these properties have been observed by the pupils in the minerals of our collection. To this succeeded the classification of minerals, from which the pupils have learned the names and uses of the most important.

*Singing.*—Having devoted last year, with my singing pupils, to time, tune, and acoustics, I have, during the past six months, combined the three branches of the art of singing which I had before taught separately, and have practiced them chiefly on sacred vocal music, such as a psalm of Schnabel's, a chorus from Handel's Messiah, a mass of Hasslinger, and another of Schiedermeyer, a chorus from Haydn's Creation, two songs by Von Weber, &c.

*Thorough-Base.\**—The lessons I have given in this science have been according to Hering's practical introduction, or to my own ideas. The following course has been adopted: 1, the theory of intervals; 2, the theory of harmonic thirds, *a*, if they comprise a scale, *b*, if they belong to the whole system; 3, the theory of the chord of the seventh, *a*, if it belongs to a scale, *b*, if it belongs to the whole system of chords; 4, modulation, *a*, in a free style, *b*, in a free style, with particular reference to the organ; 5, written exercises in parts for four voices.

*Geography.*—We have finished Germany and begun Europe: the following course has been adopted. First we made the pupils acquainted, as exactly as possible, with the Rhenish provinces—our own peculiar country; then with Prussia, then with the rest of Germany. This was done in the following manner: 1, the boundaries; 2, the mountains; 3, the rivers; 4, the natural divisions according to the rivers; 5, the towns. We then considered Germany in its political divisions, paying attention to the position and natural limits of the countries. All the exercises on this subject were done with skeleton maps. If time permit (though only one year with two lessons a week are allotted to this department), Europe will be followed by a general review of the earth.

*Writing.*—In the writing I have followed exactly the system of Hennig; by giving, 1, the easiest and simplest letters of the running alphabet to be copied, each letter separately, till the pupil can make them with ease; 2, words composed of such letters as they have practiced; 3, at the opening of the course, after Easter, will come the capital letters, in the same way; 4, English handwriting.† In practicing single letters, I have especially pointed out how one was formed out of another, and the letter they were practicing as making part of that which followed. Afterward copies, written, not engraved, are placed before the pupils, because these last, according to the opinion of good penmen, discourage the pupils.

*Orthography.*—1, The object and utility of orthography; 2, general rules of German orthography; 3, the use of capital letters; 4, the regular use of isolated letters; 5, the division, composition, and abbreviation of words. These rules are alternately put in practice in the dictations. The director, with the assistance of the masters, examines in each department every three months. Instrumental music, on the violin, piano-forte, and organ, is taught by Mr. Richter and Mr. Rudisch, with the assistance of two pupils.

#### 6. SCHOOL FOR PRACTICE.

It is difficult, in a written description, to convey a just idea of a school, or of any large establishment for instruction. Nevertheless, I will endeavor to give a brief sketch of this institution, and of the manner in which the pupils are there occupied. The regulations fix from one to three in the afternoon for the lessons of practice. The children of the school for practice are di-

\* Mr. Rudisch.

† *i. e.* The Italian handwriting, as distinguished from the current German hand.—TRANSL.

vided into eight classes, and one of the pupils from the normal school provides over each of these divisions alternately, so that twenty-four are occupied from one to two, and twenty-four from two to three; and while the first twenty-four are teaching, the others listen, that they may be ready at any moment to take it up and continue the lesson. This can be done only where a fixed and complete mode of instruction is laid down.

The branches taught by the pupils are grammar, reading, composition, writing, drawing, arithmetic, mental exercises, singing, religion. Language is taught partly after Krause, and partly on the plan of the inspector, Mr. Wagner. Reading is closely connected with writing, according to the method of the inspector. The pupils of the higher classes have subjects of familiar compositions given them; at the same time, they are made to learn by heart short letters, narrations and descriptions, because this is deemed the best method of familiarizing children with the language, and enabling them to express themselves with ease in writing. When they have learned a piece by heart, they endeavor to write it without a fault, and with the proper punctuation; the comparison with the original and the correction are left to themselves, that the thing may be more deeply impressed upon their mind. Arithmetic is taught on the system of Schumacher and Jos. Schmid. In the lower classes great care is taken that the numbers are always correct, in order to avoid the inefficient and too artificial mental arithmetic of Pestalozzi, and to make arithmetic itself an exercise of language. Singing is taught by the two forwardest pupils of the school, who give two lessons in the morning, and drawing by the two most skillful draughtsmen. For exercises in language and mental activity, use is occasionally made of Krause's *Exercises for the Mind*, and Pestalozzi's *Mother's Book*. On religion the pupils give but one lesson a week, under the particular guidance of the director. The special superintendence of this school is confided to the inspector, Mr. Wagner, who, besides a daily visit during the lessons, subjects them to a slight examination every week, to keep up a persevering activity in the young men, and to know exactly what progress is made. The satisfaction of the parents at the pupils' mode of teaching is proved by the regular attendance at the school. I am well satisfied with the practical ability hitherto shown by the pupils.

#### 7. MASTERS OF THE ESTABLISHMENT.

Two masters, besides the director, were last year annexed to the establishment—the inspector, Mr. Wagner, and Mr. Richter. The assistant master, Mr. Rudisch, was added at the beginning of this year. These masters give their entire and undivided attention to the school; yet they are not sufficient for this great establishment; two pupils and the organist of the town assist in the department of instrumental music.

Although the general superintendence rests upon the director, yet, to relieve him, one of the masters in rotation has hitherto conducted the special inspection each week. But I see every day more clearly, that the whole inspection ought to devolve upon the director alone;—in a well-regulated house there should be but one head. The other masters also recognize this principle; and in the end the director will have the whole superintendence, and, in case of need, will transfer it to the inspector. But as the director and the inspector cannot be always with the pupils, and as it is nevertheless necessary that there should be some fixed person to refer to when disturbances or complaints occur, the established custom will be continued of appointing the student who is deemed the best fitted as superintendent of his fellow-students. This plan may, besides, have a very useful effect in the education both of the young superintendent and of his school-fellows.



## COURSE OF INSTRUCTION

PUBLISHED IN THE TWO CLASSES AT THE NORMAL SEMINARY IN EISELEBEN, PRUSSIA, IN THE SUMMER HALF YEAR OF 1896.

HOURS.	CLASSES.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
7 to 8 . . . . .	{ First . . . Second . . }	Religious instruction. Religious instruction.	Religious instruction. Profane history, Logic.	Art of teaching, Logic, Geography.	Religious instruction. Religious instruction. Profane history.	Religious instruction. Profane history, Logic or Prussian history, Arithmetic.	Religious instruction. Logic or sacred history. Geography.
8 to 9 . . . . .	{ First . . . Second . . }	Profane history, Arithmetic.	Logic. Thorough bass and organ.	Geometry, Thorough bass, Drawing.	Profane history, Grammar, Art of teaching, Writing.	Logic or Prussian history, Arithmetic.	Geography. Geometry.
9 to 10 . . . . .	{ First . . . Second . . }	Reading, Thorough bass and organ.	Religious instruction. Grammar, Singing.	Thorough bass, Violin, Drawing.	Art of teaching, Writing, Arithmetic, Thorough bass and organ.	Reading, Religious instruction, Grammar, Singing.	Arithmetic. Thorough bass and organ. Writing.
10 to 11 . . . . .	{ First . . . Second . . }	Arithmetic, Grammar.	Grammar, Singing.	Violin, Drawing.	Arithmetic, Thorough bass and organ.	Reading, Religious instruction, Grammar, Singing.	Arithmetic. Thorough bass and organ. Writing.
1 to 2 . . . . .	{ First . . . Second . . }	Art of teaching, Natural Philosophy.	Natural Philosophy, Reading.	. . . . . .	Examination, Natural philosophy.	Natural history, Reading.	. . . . . .
2 to 3 . . . . .	{ First . . . Second . . }	Geometry, Composition.	Drawing, Geography.	. . . . . .	Geometry, Composition.	Writing, Geography.	. . . . . .
3 to 4 . . . . .	{ First . . . Second . . }	Thorough bass, Organ.	Drawing, Violin.	. . . . . .	Violin, Organ.	Writing, Violin.	. . . . . .
4 to 5 . . . . .	{ First . . . Second . . }	Organ.	. . . . . .	. . . . . .	Organ.	. . . . . .	. . . . . .

NOTE.—Three hours of singing, and one hour of instruction in the art of teaching, are also weekly given at indeterminate times.

## SEMINARY FOR TEACHERS\*

AT WEISSENFELS,

IN PRUSSIA.

This seminary, for the education of teachers for the elementary schools, is one of four belonging to the province of Saxony,† and was last organized in 1822. It combines within its premises, or in the neighborhood, so as to be subject to the control of the same director, the following establishments: 1. The normal school, or seminary for teachers, a government institution. 2. A preparatory school, subsidiary to the former, and established by the enterprise of its teachers. 3. A seminary school, or burgher school, of four hundred pupils, already described. 4. An elementary school for poor children, of two hundred pupils. 5. A school for the deaf and dumb, of twenty-five pupils, established in 1828, and supported by the government. The last three mentioned schools afford practice to the students of the seminary.

The government of these establishments is confided to a director,‡ who is responsible immediately to the provincial school-board in Magdeburg. He has the personal charge of the seminary in which he gives instruction, and of which he superintends the domestic economy, discipline, and police. He is assisted in the seminary by three teachers, who meet him once a week in conference, to discuss the progress and conduct of the pupils, the plans of instruction, and other matters relating to the school. There are also seven assistant teachers, five for the seminary school, and two for the deaf and dumb institution, who also assist in the seminary itself. Once a month there is a general meeting of the teachers of all the schools just enumerated, for similar purposes.

Applicants for admission are required to produce certificates of baptism, of moral conduct, and of health,§ besides an engagement on the part of their parents or guardians to pay an annual sum of fifty thalers (thirty-seven dollars) for maintenance. These papers must be forwarded to the director a fortnight before the day of examination. The candidates are examined at a stated time of the year (after Easter), in presence of all the teachers of the school, and their attainments must prove satisfactory in Bible and church history, the Lutheran Catechism, reading, writing, German grammar, especially the orthography of the language, the ground-rules of arithmetic (mental and written), geography and history, and natural history and philosophy, of the grade of the highest class of a burgher school. They must also be able to play, at sight, easy pieces of music upon the violin. The usual age of admission is eighteen; and the lowest at which they are admissible, seventeen. On entrance, they are entitled to free lodging and instruction, and, if their conduct and progress are satisfactory, in general, receive a yearly allowance of twenty-five dollars, which is equivalent, nearly, to the cost of their maintenance. Their clothing and school-books are provided by the pupils. The modes of preparation judged most appropriate by the authorities of the seminary are, the attendance on a burgher school, with private lessons from a competent teacher, or entrance into the preparatory establishment at Weissenfels. A gymnasium is considered by no means a proper place for the

\* From Bache's Education in Europe.

† At Magdeburg, Halberstadt, Erfurt, and Weissenfels.

‡ The Rev. Dr. Harnisch, to whom I am indebted for a kind welcome to his institution, and a MS. account of its different schools.

§ The directions issued by the provincial authorities are, that they shall have a strong chest and sound lungs, not to be too near-sighted, nor deaf, nor infirm. The physician's certificate must state whether they have had the measles, &c.

preparation of pupils, its courses, discipline, and mode of life having a different tendency from that required by the future teacher of a common school.

The admission of new pupils takes place with some ceremony, in presence of the teachers and pupils. The director gives a charge, in which he makes them acquainted with the rules of the school, chiefly those relating to moral conduct, to obedience to the authorities, punctuality, regular attendance at study, school, church, and, in general, on the appointed exercises, due exertion, neatness in their habits, and exactness in the payment of dues to the tradesmen with whom they may deal. They bind themselves to serve for three years after leaving the school, in whatever situation may be assigned them by the regency of Merseburg, or to pay the cost of their education and maintenance. During their stay at the seminary, they are exempted from military service, except for six weeks. In fact, this service usually takes place at leaving the school, and before entering upon their new career. The number of pupils, on the average, is sixty.

The courses of instruction are, morals and religion, German, arithmetic and geometry, cosmology, pedagogy, terraculture, hygiene, theory and practice of music, drawing, and writing. Cosmology is a comprehensive term for geography, an outline of history and biography, the elements of natural history and natural philosophy, all that relates to the world (earth) and its inhabitants. Pedagogy includes both the science and art of teaching. The courses just enumerated are divided among the masters, according to the supposed ability of each in the particular branches, the whole instruction being given by the four teachers. The director, as is customary in these schools, takes the religious instruction, and the science and art of teaching, as his especial province, and adds lectures on the theory of farming and gardening (terraculture), and of health.

The duration of the course of studies has been reduced from three years to two, on account, as is alleged, of the necessity for a more abundant supply of teachers. There are, probably, other reasons, such as the expense, and the fear of over-educating the pupils for their station, which have been influential in bringing about this reduction. There are two classes corresponding to the two years of study. The first year is devoted entirely to receiving instruction; and in the second, practice in teaching is combined with it. In the preparatory school there is likewise a course of two years, and the pupils are divided into two classes. This establishment is in a building near the seminary, which can accommodate forty pupils, and is under the special charge of one of the teachers.\*

The outline of the studies in the two schools is as follows:

#### RELIGIOUS INSTRUCTION.

##### PREPARATORY SCHOOL.

II Class. Bible stories, which the pupils must be able to narrate with propriety. Christian doctrine. Portions of Scripture committed to memory. Four hours weekly.

I Class. Reading the Bible, especially the historical parts. Krummacher's Bible Catechism. Christian doctrine. Parables of the New Testament. Seven hours.

In the lectures on Christian doctrine, which the two classes of the normal school attend together, the director gives a portion of Scripture to be committed to memory, explains and illustrates it, and interrogates the pupils, who take notes of the lecture, which they subsequently write out.

##### NORMAL SCHOOL.

II Class. Reading the Bible, particularly the historical parts; writing catechetical exercises, adapted to children. Two hours.

\* The payments made by the pupils are, per annum, for instruction, nine dollars; for dinner, bread not included, thirteen dollars and fifty cents; lodging, three dollars; waiting and nursing in time of sickness, one dollar and seventy-five cents; use of library, fifty cents.

I Class. Continuation of the second class course. Two hours.  
 I and II Class. Christian doctrine, from Luther's Catechism. Three hours.  
 History of the different dispensations. Two hours. A course of two years.

The course of church history is taught, also, by the mixed method of lecture and interrogation, to both classes united.

## GERMAN LANGUAGE.

## PREPARATORY SCHOOL.

II Class. Exercises of speech in reading and delivery. Descriptions and essays on subjects drawn from common life. Grammar. Writing, as an exercise in calligraphy and orthography. Nine hours.

I Class. Reading, with explanations. Composition. Grammar revised. Writing, as in the second class. Nine hours.

## NORMAL SCHOOL.

II Class. Reading, with explanations. Writing, as an exercise of calligraphy and orthography. Exercises of style. A composition once every month. Essays from history, geography, or natural history. Grammar revised. Eight hours.

I Class. Poetry, with readings. Calligraphy. Exercises of style. Grammar revised. National literature. Seven hours.

The first and second classes are united for a portion of instruction in this department, intended to rid them of provincialisms of speech, and to improve their handwriting. Three hours.

## MATHEMATICS.

## PREPARATORY SCHOOL.

II Class. Arithmetic, including the Rule of Three. Three hours.

I Class. Arithmetic, revised and extended. Use of compass and ruler. Four hours.

## NORMAL SCHOOL.

II Class. Geometry, commenced. Four hours.

I Class. Revision of previous studies. Geometry, continued. Two hours.

The method of teaching mathematics is that of Pestalozzi; and director Harnisch has himself prepared a work on geometry for his pupils. The applications are made to follow the principles closely. As in the other courses, the greater part of the learning is done in the school-room, the books being used rather for reference than for preparation. In the lessons which I attended in this department, much skill was displayed by the instructors, and a very considerable degree of intelligence by the pupils. Considering it as the means of developing the reasoning powers, this method is very far superior to that in which the propositions are learned from books. To exemplify the method of Dr. Harnisch, I may state the following case of a recitation in geometry by the second class. The equality of two triangles, when the two sides and the angle contained between them in one are equal respectively to the two sides and the contained angle in the other, had been shown by the teacher, and the demonstration repeated by the pupils, who were interrogated closely upon it. An application of the theorem was at once required, to determining the distance between two points, one of which is inaccessible. Two of the class found the solution immediately, and all were able to take part in the subsequent discussion of the problem.

## COSMOLOGY (WELTKUNDE).

## PREPARATORY SCHOOL.

II Class. Elements of botany and zoology. Excursions for practical instruction in the former. Four hours.

I Class. Geography and the drawing of maps. Elements of physics and technology. Biography. Three hours.

## NORMAL SCHOOL.

II Class. Revision of the above studies. Three hours.

I and II Classes united. General views of the earth and its productions and inhabitants. One hour weekly for one year. Gardening and hygiene (Gesundheitskunde). Two hours weekly for two years.

The lectures in the normal school on these subjects are by the director. The means of illustration in physics are small, and the whole course is chiefly intended to show the future teachers how wide a range of knowledge may be opened to them by study. The natural history is illustrated, for the most part, by drawings. To render the seminarists more useful in their situation of country schoolmasters, which a large proportion of the pupils become, they have lectures on the principles of agriculture and gardening, and also practical lessons from the gardener, who has charge of the grounds. The pupils work during the appropriate season every day in turn, under the direction of the gardener. Good manuals, conveying correct but elementary instruction on these matters, are much wanted. They should, perhaps, be prepared by a teacher, but by no means allowed to go into use without revision by persons specially acquainted with the different branches of science thus grouped together. This revision would insure the accuracy which, though difficult to attain, is so necessary; the more so in conveying such elements, as there is no collateral knowledge to correct or modify error as to fact or theory.

#### SCIENCE AND ART OF TEACHING.

##### PREPARATORY SCHOOL.

The first class receive simple directions for keeping school, and lessons on teaching. They attend in turn the classes of the seminary-schools two hours weekly, but take no part in teaching.

##### NORMAL SCHOOL.

II Class. Lessons on teaching, three hours. Visits to the schools, three hours.

I Class. Lessons on the art of teaching, three hours. Visits to the schools, five hours. Lessons on the instruction of the deaf and dumb, by the director of that department, one hour.

I and II Classes united. Science of teaching, two hours.

The director delivers the course on the science of teaching, which in these schools is considered of the highest importance, and also gives a portion of the lessons in the art of teaching to the first class.

The theoretical instruction in the science and art of teaching embraces two courses, each of a year; the first being devoted chiefly to education in general, the second to instruction and the arrangements of the school.\* The director remarks of this course, that the pupils learn by it to say a good deal upon these subjects, and sometimes believe that they can easily execute what they can so readily describe; an opinion of which practice can alone show the error, and which it is essential should be removed. The general theory of education is founded upon the constitution of man, and, under the head of instruction, the methods of teaching the various branches are described. The practice which must render this theory of real use is had in part in the schools. The pupils attend the free school, the burgher school, and the deaf and dumb school, at stated times. They go at first as listeners, next take part in the instruction, under direction of the assistant teachers, and lastly instruct the classes. In order that they may have models of teaching, not only in the assistants, but in the teachers of the seminary themselves, the latter give lessons occasionally in the different schools. Thus the director teaches one hour per week in the seminary school, the second teacher two hours, and the third and fourth teachers four hours. The lower class attend the several classes of the burgher school, except the highest girls' class, remaining, in general, one-fifth of the time in each class except the lowest, where they remain double this time, and visiting each

\* Harnisch's Manual of Common School Matters (Handbuch des Volks-schulwesens) is used as a text-book.

A more common division of the course is into pedagogics, or the principles of education and instruction. Methodics, or the art of teaching the system or methods of education, to which a third division is sometimes added, called didactics, which relates to the subjects of education, (Schwarz Erziehung und Unterrichts lehre).

class twice at intervals. The upper class attend also the girls' class, the deaf and dumb school, and the free school, remaining one-eighth of their time in each of the classes. Each member of the lower class keeps a journal of his visits to the schools, which is inspected by the second teacher. Each of the first class draws up a report of his occupation and observations in the schools, which is reviewed by the assistant teacher of the class to which it refers, and is then examined by the second teacher and by the director. The several assistant teachers make reports upon the qualifications of the seminarists who have given instruction in their classes. By these arrangements, a pupil who has the mental qualities essential to a teacher cannot fail to become well versed in the practice of his profession. Habits of observation are inculcated, which must be of great service to him in his practice, enabling him to adapt himself to the circumstances in which he is placed, and to profit by the experience of every day.

To exemplify the principles and methods, a small number of the children from the seminary school are brought into the class-room of the seminary, and are examined upon a given subject by some of the pupils. The class present and the director make their notes on these examinations, and the exercise terminates by an examination of the children by the director himself, as an exemplification of his views, and that they may not receive injury from being left in a half or ill-informed state on the subjects of the lesson. The children having retired, the different members of the class make their criticisms, which are accepted or shown to be erroneous by the director, a conference or discussion being kept up until the subject is exhausted. The character of each exercise is marked by the director, who is thus enabled to judge of the progress made by every member of the class, and to encourage or admonish privately, according to circumstances.

The lectures given by the head master of the school for the deaf and dumb are also accompanied by practice, a certain number of pupils being detained every day for that purpose. The basis of the method is the idea that it is possible to restore the deaf mute to society, by enabling him to understand spoken language from the motion of the lips, and to speak intelligibly by mechanical rules. It is hoped ultimately, by training every schoolmaster in this method, that the mute may be instructed in schools with other children, and thus not be required to sunder ties of kindred during a long absence from home. The pupils of the deaf and dumb institution do not live in the establishment, but are boarded with tradesmen of the town of Weissenfels. The object is to induce the practice of the lessons out of school, the pupils being enjoined to avoid the use of signs. The first lesson is one in articulation. The principle of this instruction is now dominant in Germany, but up to this time the system has not been fairly tried by its results. The indomitable perseverance of the masters of the principal schools which I visited struck me with admiration; but I was not convinced that what they aimed at was practicable, at least to the extent which their principle asserts. The attempt deserves, however, the best encouragement.

#### DRAWING.

##### PREPARATORY SCHOOL.

The two classes united for geometrical and perspective drawing.

##### NORMAL SCHOOL.

The same course continued.

#### MUSIC.

##### PREPARATORY SCHOOL.

The two classes united for instruction in the elements of music. Choral singing. Instruction is given on the piano and organ to the pupils, divided into four sections. They are also taught the violin.

##### NORMAL SCHOOL.

The instruction, as just stated, is continued. Theory of music. Composition.



The violin is taught, as the means of leading the exercises in singing in the elementary schools. The piano serves as an introduction to the organ, a knowledge of which is important to the Prussian schoolmaster, as enabling him to act as organist in the church of the parish where his school may be situated. So high a value is placed upon an elementary knowledge in vocal music, that an ability to give instruction in it is indispensable to admission into the class of teachers. It is not, therefore, surprising that the pupils of the seminaries, in general, are proficient in music. I confess, however, that I was not prepared for the advance in the theory and practice to which many of the first class in this school had attained. In regard to the former, I was present at one of the exercises in composition, in which the teacher\* read, and the pupils transcribed, three stanzas of poetry. This done, they were required to compose an air adapted to the words. In less than ten minutes, a fifth of the class were ready. The teacher took his station at a black-board, on which the ledger lines were drawn, and one of the pupils whom he designated began to sing the words to the air which he had composed, the teacher writing the music meanwhile. This air was pronounced not to be original. A second was tried, which the teacher thought an imitation. A third and fourth he accepted, and wrote upon the board. They were criticised by both the class and teacher, set to parts by the former, and sung. The two classes were in the next hour united for choral singing, in which many are proficient, the teacher leading at the organ.

The course of drawing is limited in extent, the object being chiefly to give opportunities to those pupils who have a taste for drawing to cultivate it. In fact, as it tends to divert attention from more important matters, which the short time spent at the seminary requires entire devotion to, it is not much encouraged.

The four teachers attached to the normal school have charge of specific departments of labor, as well as of particular implements of instruction. The director has the general superintendence of the instruction, discipline, household arrangements, and finance, and is librarian of their small collection. The second teacher has charge of one of the schools, of the musical exercises, books, and instruments; a third, of the students when assembled, especially in the school-house, and of the drawings, copy-slips for writing, and maps. The fourth superintends the pupils while in the dwelling-house, and also at meals. These teachers are aided in their duties by younger ones attached to the seminary, under the title of assistant teachers. The dining-hall, or the recitation-rooms, serve as places of study, according as the pupils are in the school-house or in the dwelling, the two buildings being separated by a portion of the grounds. The chapel, which is a neat room connected with the school-house, serves for the music-room, as well as for the religious exercises.

The order of the day in the normal school will serve to show how constantly these young men are employed in preparing for the duties of their arduous profession, and yet they appeared to me always cheerful in the performance of their self-imposed task. In winter, the pupils rise at five, and, after washing and dressing, have a brief religious exercise, and study until breakfast, which is at seven o'clock. Until eight there is recreation. From eight until twelve they are in school, engaged in recitation, listening to lectures, or teaching. From twelve until one they have dinner and recreation. From one until five they are again in school. From five until seven or half past seven, in summer, there is recreation, or excursions are made with a teacher, and then study until nine. In winter, there is recreation until six, from six to eight study, and from eight to nine musical exercises, one-third playing on the violin, another on the organ or piano, and another singing. At half past nine in winter, and ten in summer, the pupils retire. There are prayers

\* Mr. Henschel.

morning and evening. On Wednesday and Saturday they have half of the day for recreation, and in summer make excursions to collect plants or minerals. A place for gymnastic exercises is provided, and used during the hours of recreation.

The moral education of these young men is closely attended to. They not only receive direct religious instruction, but the best examples are constantly before them. The chief reward for proficiency or good conduct is the approbation of the teachers; the principal punishment, short of dismissal, their disapprobation. The director has, also, the influence, resulting from his power, to give pecuniary assistance to the meritorious while in the school, and to secure them good places at leaving it. The greatest harmony reigns throughout the establishment. On the evenings of Saturday, there are frequently parties in turn among the teachers, to which the pupils are invited, and where there is usually music. Those who have acquaintances in the town are encouraged to visit their families, but the places of visiting must be known to the director.

Physical education is most essential where young men, at the time of life of these seminarists, are sedulously engaged in intellectual pursuits, and necessarily so much confined to the house. They, therefore, have gymnastic exercises or work in the fields or garden, or walk during those periods of the day and parts of the week allowed for recreation. Care is taken that, unless indisposed, they do not remain in the house at those times, when the weather permits them to be in the open air. There is an infirmary for the sick, in which one of the pupils in turn acts as nurse, and a physician is called in when necessary.

The school year is divided into three terms, the first from the beginning of June until August, the second from September to Christmas, and the third from January to May. The holidays are four weeks in August, two at Christmas, and one at Easter. During the first two named, the pupils go home to their friends. Christmas is celebrated in the school, and at the close of the first and second terms there are private examinations, the results of which are communicated to the students. At the close of the third term, the examination for passing from the second to the first class is held, and none are promoted from one class to another unless fully proficient in the courses of the past year. At the end of the second year, they are examined upon the whole range of study, and in composition and orthography. Those who pass satisfactorily receive a diploma, and find no difficulty in obtaining employment as teachers. Some of the most promising are frequently retained in the schools of the institution as assistant teachers, under the appointment of the director. The additional experience thus gained is of importance in a professional, and ultimately in a pecuniary point of view.

Every pupil, on leaving the school with a diploma, makes a drawing, or copies a piece of music or of writing, which he leaves as a memento.

The pupils of all the normal schools are bound by law to serve in such situations as may be assigned to them for three years, or to pay certain sums in lieu of this service.

The domestic economy is superintended by the director, who has a house-keeper under his orders. Dinner is provided at a common table, but each person furnishes himself with breakfast and supper. The diet is of the plainest kind, but there is meat for dinner every day in the week except two.\* The police of the establishment is attended to by the pupils themselves. The members of the second class, in turn, have charge of the police of the school-rooms, dormitories, of the lamps, of ringing the bell, &c.; or these duties are executed by those who have fallen under censure. The first class superintend the fires and out-of-door work, have charge of the

\* The dinner costs seven dollars and fifty cents per annum, or about two cents and a half per day. If a pupil receives no stipend from the institution, he is charged but half this sum.

cellar, store-room, lavatory, &c. There are three dormitories, under the general superintendence of one of the teachers, aided by pupils selected for the purpose. The bed and bedding are furnished by the pupils at entrance. The lodging of these youths is, like their fare and clothing, of the plainest sort—a plainness which puts in strong relief the richness of the moral and intellectual culture afforded by the institution.\*

The following additional particulars respecting this celebrated seminary, are gathered from a full description by Mr. Kay, in his "*Social Condition and Education of the People of Europe*." Mr. Kay's visit to the institution was made in 1846. He gives prominence to some features briefly alluded to by Dr. Baché.

All candidates for admission present themselves at the institution, at the annual candidates' examinations, which are conducted by the director and professors, in the presence of the educational magistrate for the county. The most able and forward of the candidates are then, after a careful examination, elected and admitted. There are generally, in each of the Prussian provinces, some special regulations, limiting this choice of students for the normal colleges. Thus, the regulations of the province, in which the normal college of Weissenfels is situated, prescribe, that "no short-sighted, deaf, or feeble candidates shall be admitted." The same regulations also direct the examiners to give a preference to those candidates who have a broad chest and a good voice. They also forbid any young man being admitted before he has completed his seventeenth year, or, "unless he is a young man of a good character, moral habits, and unimpeachable conduct."

A part of the young students educated in the Weissenfels institution are prepared for admission in a preparatory normal college, situated not far from the principal establishment. This preparatory institution contains about sixty boys, most of whom are destined for reception into the principal college. Some of them, however, make such satisfactory progress in their studies during their residence in the preparatory institution, as to be able to present themselves at the annual examination for diplomas, without going through the normal college at all. The course of study at this preparatory school is of two years' duration. The boys, who are destined to be teachers, and whose parents can afford to pay for their education, enter it about the end of their fifteenth year, after leaving the primary parochial schools. There are two classes in this school. The first class is intended for the boys during their first year's residence in the establishment, the second contains all those who have spent more than one year in the establishment.

The subjects of instruction in the first class of this preparatory school are: religious instruction, Scripture history; composition; a clear pronunciation in reading and speaking; arithmetic, writing, the German language; agriculture and farming; drawing; singing, the violin, and piano-forte.

The subjects of instruction in the second class are: religious instruction, Scripture history, Scriptural interpretation; the German language; writing, arithmetic, geometry, natural philosophy, geography, history, drawing; choral singing, the violin, the piano-forte; and exercises in teaching.

It often happened, that many young men who had presented themselves at these entrance examinations, have been rejected, as not having made sufficient progress in their studies, even when there still remained several unoccupied vacancies in the establishment, which the director was desirous of filling up. But the maxim in Prussia is, that it is better to have no teacher, than to have an incapable or an immoral one.

As soon as a candidate has been admitted into the Weissenfels College, he is required, with the approbation of his parent, or guardian, to bind himself by writing.

\* The yearly cost of this institution is but about twenty-eight hundred and forty dollars. The director receives a salary of six hundred dollars, which enables him to live very comfortably, and to maintain his proper station, on a par with the burgher authorities, the clergyman, district judge, &c.

1st. During the first three years after leaving the normal college, to accept any situation in the county in which the college is situated, to which he should be presented by the county magistrates; and during these three years, to avoid all engagements which would prevent him fulfilling this condition.

2d. If he should not, during the first three years, accept any situation which the county magistrates offer him as soon as it is offered, to repay to the college all the outlay which was made by the institution, while he remained there, upon his maintenance and education.

The Prussian government has, however, enacted, that as long as any candidate, who has been educated at one of the normal colleges of a county, is unprovided with a situation, neither the county magistrates nor any parochial committee, nor any patron of a private school, shall elect any other person as a teacher, even although such person shall have obtained a diploma certifying his fitness to be a teacher.

The above-mentioned regulations are intended to prevent unprincipled men making use of the gratuitous education of the college, merely for their own advancement in life, without any intention of ever acting as teachers in the parochial schools of the county; to prevent the young men commencing to teach, before they have satisfied the magistrates of their fitness and capability; and to oblige the young and unpracticed teachers to begin their labors in the worse paid and poorer situations, from which they are afterward advanced to the more important and lucrative posts, if they prove themselves deserving of such advancement. Were it not for the former of these two regulations, the poorer situations would never be filled, while the worse paid teachers would seldom have any hopes of any advancement; and were it not for the latter, unprincipled men would be able to avail themselves of the gratuitous education of the college in order to prepare for more lucrative situations than those which the teachers generally occupy during the first three years after obtaining their diplomas.

At the time of my visit the students paid nothing for their lodgings or dinners; but they provided their own bread and milk for breakfasts and suppers, and for dinner, if they wished to eat bread with their meat. I inquired, if they could have what they liked for breakfasts and suppers, but the answer was, "No; we only allow milk and bread, as we wish to accustom them to the plainest fare, that they may never find the change from the normal college to the village school a change for the worse; but always one for the better." The young men furnished themselves with all the necessary class-books; but their instruction was entirely gratuitous; and, I believe, that the sum total, which a young student had to pay annually, exclusive of the cost of bread and milk for breakfasts and suppers, and of his clothes, did not exceed three pounds, so that there was nothing to hinder young men, of the humblest ranks of society, entering the college, and being educated there for the teachers' profession.

All the household duties (except preparing meals, making fires, and cleaning the house) were performed in turn by the young students themselves. Each young man had his appointed days, when he was expected to ring the bell for the different lectures and meals, to bring the letters from the post, to attend the sick, to carry the director's dinner to his room, to light the lamps, &c., &c. By the performance of these humble duties, and by their labor in the gardens, where they cultivate the vegetables for the use of the household, they learn to combine simplicity and humility with high mental attainments; and are taught to sympathize with the peasant class, with whom they are afterward called upon to mingle, and to whom, it is the principal duty of their lives, to render them good counsellors, instructors, and friends.

In summer, the first and second class of the students, attended each by a professor, make long walks into the country to botanize, for botany is studied carefully by all the teachers in Prussia, as they are required to teach at least the elements of this science to the children in the country parishes, in order to give them a greater interest in the cultivation of plants, and to open their eyes to some of those wonders of creation, by which they are more immediately surrounded.

A great deal of time is devoted to the musical part of the education of Prussian teachers, and the proficiency attained is perfectly astonishing. I was present at an exercise in musical composition in the Weissenfeld College. It was the

second class that was examined, so that I did not see what the most proficient students were capable of performing. The musical professor wrote upon a black-board a couplet from an old German song, which he requested the students to set to music. In ten minutes this was done, and though every composition was not equally good, yet, out of a class of twenty, I have six different pieces of music, the compositions of six of the students, which deserve no little praise for their harmony and beauty. The director afterward assembled all the professors and students of the college, in the hall, that I might hear them sing some of their national songs together. The performance was most admirable; the expression, time, and precision, with which they managed the great body of sound, which they created, was quite wonderful. My readers must remember, that every German child commences to learn singing as soon as it enters a school, or, in other words, when it is five or six years of age; that the young students continue the practice of singing and chanting from six years of age, until the time when they enter the normal colleges; and that during their residence there they daily practice the most difficult musical exercises, besides learning three musical instruments. It is not, therefore, surprising that they attain very remarkable proficiency. I have mentioned several times that every teacher in the normal colleges in Prussia (and the same is the case throughout Germany) is obliged to learn the violin and the organ. They are required to know how to play the violin, in order with it to lead the singing of the children in the parochial schools, as the Germans think the children can not be taught properly how to modulate their voices, without the aid of a musical instrument. They are required to learn the organ for a reason which I will now explain.

The German teachers, as I have before shown, have almost always some duties to perform, in connection with their respective places of religious worship. If the teacher is a Romanist, he is expected to attend upon the priests, to play the organ, and to lead the chanting and singing. If he is a Protestant, he has to give out the hymns, to play the organ, to lead the chanting and singing, and if the clergyman should be prevented officiating by illness, or any other cause, the teacher is expected to read the prayers, and in some cases also to read a sermon. This connection of the teachers and of the religious ministers is very important, as it raises the teachers' profession in the eyes of the poor, and creates a union and a sympathy between the clergy and the schoolmasters.

In order, therefore, to fit the teachers for these parochial duties, it becomes necessary for them to pay a double attention to their musical education, and particularly to render themselves proficient upon the organ.

Hence a traveler will find, in each of the German teachers' colleges, two or three organs, and three, four, and sometimes six piano-fortes, for they commence with practicing on this latter instrument, and afterward proceed to practice on the organ.

They had two organs in the Weissenfels Institution; one in the great lecture hall, and another in one of the largest of their lecture rooms.

As I have already mentioned, time-tables were hung up in different parts of the establishment, showing how the different hours of the day are to be employed. Before visiting any of the classes, the director took me to one of these tables, and said, "You will see from that table, how all the classes are employed at the present moment, so you can choose which you will visit." In this manner, I chose several classes one after the other, by referring to the table; and I invariably found them pursuing their allotted work with diligence, order, and quiet.

The education of the young students, during their three years' residence in the training college, is, as I have said, gratuitous. The young men are only required to pay part of the expenses of the board. Even this small expenditure is, in many cases, defrayed for them, so as to enable the poorest young men to enter the teachers' profession; for the Prussians think, that a teacher of the poor ought to be a man, who can thoroughly sympathize with the peasants, and who can associate with them as a friend and a brother; and that no one is so well able to do so as he, who has known what it is to be a peasant, and who has personally experienced all the wants, troubles and difficulties, as well as all the simple pleasures of a peasant's life. For these reasons, they have endeavored in many ways, to facilitate the admission of peasants into the teachers' profession. They

have founded, in the *superior schools*, a great number of free places, which are reserved expressly for boys of the poorest classes, who are unable to pay any thing for continuing their education, beyond the course of the primary schools. These places are generally awarded to the most advanced of the poorer scholars, who have creditably passed through all the classes of a primary school, and who are desirous of pursuing their education still further. This liberal and excellent plan enables a young man, however poor, to prepare himself for the admission examinations of the normal colleges.

But even if a young peasant is enabled to enter a normal college, there is still the expense of maintaining himself there; and this, unless provided for, would, in the case of most peasants, be an effectual bar to his entering the teachers' profession. To obviate this difficulty, the Prussians have founded, in each of their forty-two normal colleges, a certain number of what are called *stipendia*. These stipendia correspond with the foundations at our public schools. They are endowed places, intended for poor and deserving young men, who would not, without them, be able to bear the small expenses of residence in these institutions. These foundations or endowments are created, sometimes by charitable individuals, sometimes by municipal corporations, and sometimes by the government, but the object of them is always the same, viz.; the assistance of very poor young men of promising abilities, who are desirous of entering the teachers' profession, but who would not be able to aspire to it without such assistance. There are ten of these foundations in the Weissenfels Institution, varying in amount, and created, some by the municipal authorities of Weissenfels and other towns in the province, and others by private individuals.

The principal part of their instruction in pedagogy is reserved for their third year's residence in the normal college. They then begin to practice teaching at regular hours. One or two of the students, who have passed two years in the establishment, are sent daily into each of the five classes of the model school, each of which classes has a separate class-room assigned to it, where one of the five trained teachers of the model school is always engaged in instruction. Under the superintendence, and subject to the criticism and advice of these able teachers, the young students make their first attempts in class teaching. After they have attended these classes for some months and have gained a certain proficiency in class management and direction, they are allowed by turns to take the direction of the classes of the other school for children, which is attached to the institution. Here they are left more at liberty, and are subjected to no other *surveillance* than that of the casual visits of the director, or one of the superior professors, who pay occasional visits to the school, to see how the students manage their classes, and what progress they make in the art of teaching. They also attend, during their third year's residence, regular lectures given by the director on pedagogy; indeed, their principal employment during their last year's residence in the college is to gain an intimate acquaintance with both the theory and practice of this difficult art. With what success these labors are attended, all will bear witness who have had the pleasure of hearing the intelligent and simple manner, in which the Prussian teachers convey instruction to the children in the parochial schools. There are none of the loud, and illogical discourses, or of the unconnected and meaningless questions, which may be heard in many of our schools; but the teacher's quiet and pleasant manner, the logical sequence of his questions, the clearness and simplicity with which he expounds difficulties, the quickness of his eye in detecting a pupil who does not understand him, or who is inattentive, and the obedience of the children, never accompanied with any symptom of fear, show at once, that the Prussian teacher is a man thoroughly acquainted with his profession, and who knows how to instruct without creating disgust, and how to command respect without exciting fear.

There are three vacations every year in the Weissenfels College; one in August of three weeks, one at Christmas of two weeks, and one at Easter of three days' duration. Previous to each vacation, the young men are called together, when the director reads aloud a paper, containing the opinions of himself and the professors of the abilities, industry, and character of each student. Each young man is then required to write out the judgment, which has been passed upon himself. These copies are signed by the director, and are carried home by



the young men to be shown to their relatives. The students are required to present these copies to their religious ministers and to their parents, and to obtain their signatures, as a proof that they have seen them. They are then brought back, at the end of the vacation, to the normal college, and are delivered up to the director, that he may be satisfied, by the signatures, that their friends and religious minister have seen and examined them. It is not necessary to show how great a stimulus to exertion these written characters afford.

The following regulations are a literal translation of some, which are contained in a published description of the Weissenfels Institution, which was put into my hands by the director.

"Since the state considers the education of good teachers a matter of such great importance, it requires that all young students shall be removed from the establishment, concerning whom there is reason to fear that they will not become efficient schoolmasters. The following regulations are therefore made on this point:

"If at the close of the first year's course of study, it is the opinion of *all* the professors of the normal college, that any one of the students does not possess sufficient ability, or a proper disposition, for the profession of a teacher, he must be dismissed from the establishment. But if only *three* of the professors are of this opinion, and the fourth differs from them, they must inform the provisional authorities of their disagreement, and these higher authorities must decide. Should the unfitness of any student for the profession of a teacher be evident, before the end of his first year's residence in the normal college, the director must inform the young man's friends of this fact, in order that they may be enabled to remove him at once.

"If any student leaves the institution without permission before the end of his three years' course of study, and yet desires to become a teacher, he can not be admitted to the examination for diplomas sooner than the young men who entered the normal college when he did.

"In cases of theft, open opposition to the rules and regulations of the establishment, and, in general, in all cases of offenses which merit expulsion from the college, the superior authorities, or provincial committee, must carry such expulsion into execution."

When the young men have completed their three years' course of study in the Weissenfels College, they can present themselves for examination for a diploma. Until a student has gained a diploma, he can not instruct in *any* school, or in *any* private family. The knowledge that he has procured one, serves to assure every one that he is fitted for the right performance of his duties. If he can show this certificate, granted by impartial and learned men, after rigid inquiry into the merits of the claimant, every one feels that he is a man to be trusted and to be honored. It assures them that he entered the Weissenfels College with a high character, that he maintained it while there, and that he has attained that amount of knowledge which is required of all elementary school teachers.

A young man who has not been educated in the Weissenfels College may obtain a diploma if he can pass the examination, and can furnish the county magistrates with the following certificates:

1st. A certificate of a physician that he is in perfect health, and has a sound constitution.

2d. An account of his past life composed by himself.

3d. Certificates from the civil magistrate of his native town or village, and from the religious minister under whose care he has grown up, of the blameless character of his past life, and of his fitness, in a moral and religious point of view, to take a teacher's situation.

The committee of examiners at the Weissenfels Institution consists of Dr. Zernerer, the educational councillor (schulrath) of the provincial school committee under which the normal college is ranged; of Dr. Weiss, the educational councillor (schulrath) of the court of the county in which Weissenfels is situated; and of the director and professors of the normal college.

The examination is conducted by the professors in the presence of these two educational councillors; and when it is over, the young men receive their diplomas, marked "1," "2," or "3," according to their merits. Only those who

obtain the first kind, or those marked "1," are capable of being definitely appointed to a school; those who obtain either of the other kind of diplomas, can only take a situation on trial for one or two years; at the end of which time they are obliged to return again to the normal college, and to be re-examined, when they again receive diplomas, marked according to their merits, as before. Until a young man has obtained a diploma "1," he can not obtain an independent situation, and it sometimes happens that a young man returns three or four times to the normal college ere he can obtain a permanent appointment as a teacher.

The examinations at the Weissenfels College are very strict, and last for two days. The young men are examined both *vis à voce* and also by writing in all the subjects of instruction in the college and the examinations are rendered all the more imposing by the presence of the two representatives of the Minister of Public Instruction. Religious instruction, history, (both sacred and profane,) music, (both theoretical and practical,) geography, (both topographical and physical,) grammar, arithmetic, mental calculation, mathematics, botany, natural history, and particularly pedagogy, are the subjects of this searching investigation. If the young candidate passes it creditably, his diploma is signed by the two representatives of the Minister, and by the professors of the establishment; and from that time forward he is a member of the profession of teachers. His long course of study is then at an end; the continual examinations to which he had been previously subjected are passed. He is, from that moment, the recognized servant of his country, which protects him and encourages his efforts.

But even after a teacher has obtained his diploma marked "1," and after he has been appointed to a permanent situation, the directors and professors of the college do not lose sight of him.

If they, or the inspectors of the county court, perceive that a teacher, after leaving the college, neglects to continue his education, or that he has forgotten any of the knowledge or skill he had acquired when there, they require him to return to the college for a few months or weeks, where he is made to attend the lectures and to submit to the discipline intended for the regular students. The county magistrates are empowered to provide for the support of his family, and for the management of his schools, during the time of his residence in the college.

The director of the college is directed to make at least one tour of inspection every year through the whole of the district, for which his normal college educates teachers, at the expense of the county magistrates, for the purpose of inspecting the progress and attainments, and of making inquiries about the character of the teacher, who have been educated in his college.

It is not necessary for me to point out how these different regulations tend to raise the character of the teachers' profession in Prussia, and to gain for them the estimation and respect of society. As it is laid down in one of the circular rescripts of the Prussian government, "the chief end of calling the teachers back to the normal colleges at intervals, is to increase the earnestness, zeal, and enthusiasm of the teachers in their duties; to regulate and perfect the character of the teaching in the village schools; to produce more and more conformity and agreement in the methods of instruction used in the schools; to make the teachers look upon the normal college as their common home, and the place to which they may all apply for advice, assistance, and encouragement; to make the professors of the college better acquainted with those parts of the education of teachers which particularly require their attention, and which are necessary to form efficient village school teachers; to inspire the professors of the normal college with a constant zeal in the improvement of the district in which their college is situated; and to impress upon the young students of the normal college, from their first entrance into it, a full sense of the importance of the work in which they are about to engage." Every one knows that any person, who is officiating as teacher, must necessarily be a learned and moral man. Every one knows that he has passed through a long course of education in religious and secular instruction, continuing from his sixth to his twentieth year; that he has passed two or three different severe examinations with honor; that he is well versed in Scripture history, in the leading doctrines of his religion, in the history of Germany, in the outlines of universal history, in geography, and in arithmetic; that he is a

good singer and chanter; that he can play the organ, piano-forte, and violin; that he is acquainted with the elements of the physical sciences, with natural history, and botany; and that he is profoundly versed in the science which is more peculiarly his own, viz., that of pedagogy. I have already said, that it is no uncommon thing for a Prussian teacher to be acquainted with the Latin language, that very many speak and read French fluently, and that not a few can also, at least, read English. Now, I do not ask whether we have a *class of village* teachers who can be compared to these men, for it would be ridiculous to put such a question; but, I ask, have we *any* set of teachers in the country, who, in *general* attainments, can bear comparison with them? Very few of the masters of our private schools are gentlemen who have been educated at our universities; but of even those who have been brought up at our great seats of learning, I would ask any university man, whether one man in ten receives any thing like so general an education as the Prussian schoolmasters must have obtained, in order to enable them to pass the examination for diplomas? Do the students at our universities generally learn any thing of church history, of music, or of physical geography? Do they learn even the outlines of universal history? Are they acquainted with botany or natural history? Do many study carefully the history of their own country or its geography? Do any of them know any thing of pedagogy? If not, where shall we find a class of teachers of even the children of our gentry nearly so highly educated as the Prussian parochial schoolmasters?

SEMINARY  
FOR  
TEACHERS OF THE CITY SCHOOLS,\*

AT BERLIN, IN PRUSSIA.

THIS is one of the more recently erected seminaries, and its objects are declared to be—first, to educate teachers for the city schools; second, to enable teachers to advance in their vocation, by providing them with lectures, and with a library; and third, to enable candidates for the ministry to become somewhat acquainted with the art of teaching, as they are required, subsequently, to act as inspectors of the schools. The first of these is the main object of the institution. The teachers to be furnished are, in general, of the grade required for the burgher schools. This, with its location in the city, renders the general plan of this school different from that already described. The care taken in the selection of the directors of the normal schools prevents the necessity for minute regulations, and does what no regulation can—namely, infuses the proper spirit. Hence, there will always be found differences in the minute details of these institutions, which may not, however, be essential.

The director of this seminary† is also the head of the school of practice attached to it, and already described. There are, besides him, eight teachers for both the school and seminary. The pupils of the latter are about fifty in number.

The pupils generally live out of the seminary, there being accommodations but for sixteen or eighteen within the buildings. It is an important question whether the method of boarding the pupils in or out of the house shall be adopted in these institutions, and I believe that it has been rightly solved, both at Weissenfels and here, adopting in the former school the method of collecting the pupils, and in the latter, of allowing them to dwell apart.

The conditions for admission are nearly those, as to certificates, age, and qualification, of the Weissenfels school, taking as the standard of qualification the attainments of pupils from the preparatory department. Thus, eighteen years is the general age of admission, and the applicants must present to the school-board of the province certificates of baptism, of having attended the first communion, of having attended school, of moral conduct, of good health, and that their parents or guardians will support them while at the seminary. The candidates are expected to be prepared for examination on the principal parts of the Bible and the chief truths of Christianity, and to be acquainted with some of the principal church songs; to express themselves correctly in words and in writing, and to have a good knowledge of the etymology of the German language; to understand the ground rules of arithmetic, proportions, and fractions, and the elements of form in geometry; to possess a competent knowledge of geography and history; to know the use of mathematical instruments, and to have an elementary knowledge of music. The school does not professedly maintain any pupil while receiving instruction, but assists some of those of the second year who are meritorious, and makes a further advance to those of the third year who have shown themselves worthy of their calling.‡

\* From Bache's Education in Europe.

† Dr. Diesterweg.

‡ This may amount to sixty dollars, yearly. The boarders at the school pay but three dollars and thirty-seven cents per quarter for their lodging. An entrance fee of twelve dollars is paid, which exempts the pupil from further charges for instruction.

The courses are of three years' duration, of which the first is entirely occupied with revising and extending the attainments of the pupil; the second is, in part, devoted to teaching, but under the inspection of the director; and the third is mainly filled up with teaching in the school attached to the seminary, or others of the city. This arrangement is intended, first, to secure a due amount of scholarship on the part of the pupils; and next, to make practical teachers of them. The first essays in their art are made under close supervision; and subsequently, the independent teaching affords them opportunities for comparing the theoretical principles which are inculcated in the lectures at the seminary with their daily observation; and the communication of their remarks in meetings with the director gives them the advantage of his experience in guiding their observation.

The scope of the instruction here does not differ essentially from that at Weissenfels, the subjects being reproduced in a different form. The following table gives the names of the branches, with the time occupied in each of the classes, the third class being the lowest. The course of each class is a year in duration.

The hours of duty are from seven in the morning until noon, and from two in the afternoon until four for the second and third classes, with few exceptions. The first class receive their instruction from half past five until half past seven in the evening, except on Wednesday and Saturday. Wednesday is a half-holiday for the lower classes, as well as Saturday.

The religious instruction is given by a clergyman. The physical education is left much to the discretion of the young men, at least in case of those who live out of the seminary. The school is deficient, as the one already described, in the means of illustrating the courses of natural philosophy and natural history, but the pupils may have access to the natural history collections of the university.

TABLE OF THE DISTRIBUTION OF TIME AMONG THE DIFFERENT EMPLOYMENTS  
AT THE BERLIN SEMINARY.

Subjects of study, &c.	HOURS PER WEEK.		
	First Class.	Second Class.	Third Class.
Pedagogy .....	2		
Practice .....	1	4	
Religious Instruction .....	1	2	3
Theory of Music .....		1	1
Vocal Music .....	1	3	5
German Language .....		2	6
Reading .....		2	2
Arithmetic .....		3	4
Geometry .....		2	2
Geography .....		1	2
History .....		1	2
Zoology .....		2	2
Mineralogy .....		2	2
Physics .....		2	2
Drawing .....	2	2	2
Writing .....		1	2
Playing the Violin .....		3	3

The method of instruction, as in the other school, is mainly by lecture, with interrogations. The inductive system is followed in the mathematical branches.

## NORMAL SCHOOLS

FOR

### FEMALE TEACHERS IN PRUSSIA

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THE school system of Prussia, as well as the European system of public instruction generally, is defective in its provision for female education beyond the lowest grades of schools. While boys are highly instructed in language, the elements of science, and the principles of the useful arts, in public schools of a higher grade, the girls, except those of the wealthy and aristocratic classes, are entirely neglected. This has had the effect to open a chasm, broad and deep, between the intelligence and intellectual capabilities of the two sexes—has weakened the power and influence of woman on society—has narrowed the circle of a mother's teaching at home, and shut her out from the wide and appropriate field of employment as a teacher in every grade of public and private schools. The most valuable contribution now making by our American, and especially our New England experience, to the advancement of public education, is the demonstration of the wisdom of giving to every girl, rich or poor, and whatever may be her destination in life, an education which shall correspond, in amount and adaptation, to that given to boys in the same school—and particularly, to such as show the requisite tact, taste, and character, an appropriate training for the employment of teaching. Our experience has shown not only the capacity of woman, but her superiority to the male sex, in the whole work of domestic and primary instruction,—not only as principal teachers of infant and the lowest class of elementary schools, but as assistants in schools of every grade in which girls are taught, and as principal teachers, with special assistance in certain studies, in country schools generally. Their more gentle and refined manners, purer morals, stronger instinctive love for the society of children, and greater tact in their management, their talent for conversational teaching, and quickness in apprehending the difficulties which embarrass a young mind, and their powers, when properly developed, and sustained by enlightened public sentiment, of governing even the most wild and stubborn dispositions by mild and moral influences—are now generally acknowledged by our most experienced educators. Let this great fact be once practically and generally recognized in the administration of public schools in Europe, and let provision be made for the training of female teachers on a thorough and liberal scale, as is now done for young men, and a change will pass over the whole face of society.

Until within ten years no attempt was made to train females for the employment of teaching, except in certain convents of the Catholic church, where the self-denying life which the rules of their establishment



require, and the excellent education there given, are an admirable preparation for the important duties which many of the sisters are called upon to perform as teachers in schools for the poor, as well as for boarding-schools connected with their religious houses.

In 1840, for the first time, a seminary for female teachers, governesses, or rather a seminary course, was established at Marienweider, in the province of Prussia, in connection with a high school for young ladies, instituted by Alberti. The course is for two years. Candidates must be sixteen years of age, must be confirmed, and pass a satisfactory examination in the branches taught in common schools. Instruction is given in French, English, and Italian languages, as well as in the German literature and language, arithmetic, history, geography, natural sciences, music, history of art and esthetics, including drawing, sketching, &c., as well as in the theory and practice of teaching. The charge for tuition and residence can not exceed four thalers a month, and this is reduced according to the circumstances and continuance at the seminary of the pupils. In 1847, there were twenty-two pupils.

In 1841, a class of female teachers was instituted in connection with the celebrated "Diaconissen Anstalt," at Kaiserswerth, erected by Mr. Fleidner. The course for elementary schools occupied two years. In addition to the studies pursued at Marienweider, instruction is given in domestic economy and household work. Practice in teaching is had in the orphan and hospital schools, and the elementary school of the great establishment. In 1848, there were eighty-five pupils, forty-four of whom were destined for infant and industrial schools.

The "school for deaconesses," at Kaiserswerth, on the Rhine, was instituted by Rev. Thomas Fleidner, the pastor of its small Protestant parish, who seems to be acting in a new sphere of Christian benevolence with the spirit of Franké. The main object of the institution was to train females of the right spirit—females who are willing to consecrate a portion of their lives in humility and love to the service of their fellow-creatures, for Christ's sake—to the practical duties of the sick room. The original plan has been extended so as to embrace a Normal department for training young women of the same spirit for teachers of infant schools, as well as an asylum for erring. It is conceived in the spirit, and to some extent, formed on the model of some of the orders of sisters of charity, in the Catholic church. It presents a new application of the principle, and illustrates in a beautiful manner the importance, of Normal or professional training in every department of life which involve art and method.

In 1846, a Seminary for female teachers was established in connection with a new Institution for young ladies, in Friedrickstadt, Berlin. The course extends through two years, and includes the branches and practical exercises before specified. In all teachers intended for governesses, particular attention is paid to music, drawing, and the Italian and French languages, as well as to the literature of the German.

That the art of teaching, as now practiced in the primary schools of Prussia, was but imperfectly understood by her schoolmasters only a quarter of a century ago, and that a knowledge of good methods was diffused throughout the kingdom only by the well directed efforts of the government, sustained by the self-denying and persevering labors of school officers and educators, in various directions, is evident from the following note appended to Prof. Stowe's address on Normal Schools and Teachers' Seminaries. The noble sentiment of Dinter, quoted by Prof. Stowe at the opening of his address, "I promised God, that I would look upon every Prussian peasant child as a being who could complain of me before God, if I did not provide for him the best education, as a man and a Christian, which it was possible for me to provide," shows the spirit with which some of the school officers of Prussia have acted. We append a brief notice of this excellent man, and model school officer, together with many excellent suggestions by other eminent teachers and officers from other sections of Germany.

PRUSSIAN SCHOOLS, A FEW YEARS AGO.

The following questions and answers are from Dr. Julius's testimony, before the Committee of the British House of Commons, in 1834, respecting the Prussian School System.

"Do you remember, from your own knowledge, what the character and attainments of the schoolmasters were previous to the year 1819?"

"I do not recollect; but I know they were very badly composed of non-commissioned officers, organists, and half-drunken people. It has not risen like a fountain at once. Since 1770, there has been much done in Prussia, and throughout Germany, for promoting a proper education of teachers, and by them of children."

"In your own observation has there been any very marked improvement in the character and attainments of schoolmasters, owing to the pains taken to which you have referred?"

"A very decided improvement."

Dinter, in his autobiography, gives some surprising specimens of gross incapacity in teachers, even subsequent to 1819. The following anecdotes are from that interesting work, *Dinters Leben von ihm selbst beschrieben*.

In the examination of a school in East Prussia, which was taught by a subaltern officer dismissed from the army, the teacher gave Dinter a specimen of his skill in the illustration of Scripture narrative. The passage was Luke vii, the miracle of raising the widow's son at Nain. "See, children (says the teacher), Nain was a great city, a beautiful city; but even in such a great, beautiful city, there lived people who must die. *They brought the dead youth out.* See, children, it was the same then as it is now—dead people couldn't go alone—they had to be carried. *He that was dead began to speak.* This was a sure sign that he was alive again, for if he had continued dead he couldn't have spoken a word."

In a letter to the King, a dismissed schoolmaster complained that the district was indebted to him 200705 dollars. Dinter supposed the man must be insane, and wrote to the physician of the place to inquire. The physician replied that the poor man was not insane, but only ignorant of the numeration table, writing 200 70 5 instead of 275. Dinter subjoins, "By the help of God, the King, and good men, very much has now been done to make things better."

In examining candidates for the school-teacher's office, Dinter asked one where the Kingdom of Prussia was situated. He replied, that he believed it was somewhere in the southern part of India. He asked another the cause of the ignifatus, commonly called Jack-with-the-lantern. He said they were specters made by the devil. Another being asked why he wished to become a school-teacher, replied, that he must get a living somehow.

A military man of great influence once urged Dinter to recommend a disabled soldier, in whom he was interested, as a school-teacher. "I will do so," says Dinter, "if he sustains the requisite examination." "O," says the Colonel, "he doesn't know much about school-teaching, but he is a good, moral, steady man, and I hope you will recommend him to oblige me." D.—O yes, Colonel, to oblige you, if you in your turn will do me a favor. Col.—What is that? D.—Get me appointed drum-major in your regiment. True, I can neither beat a drum, nor play a fife; but I am a good, moral, steady man as ever lived.

A rich landholder once said to him, "Why do you wish the peasant children to be educated? it will only make them unruly and disobedient." Dinter replied, "If the masters are wise, and the laws good, the more intelligent the people, the better they will obey."

Dinter complained that the military system of Prussia was a great hinderance to the schools. A nobleman replied that the young men enjoyed the protection of the government, and were thereby bound to defend it by arms. Dinter asked if every stick of timber in a house ought first to be used in a fire-engine, because the house was protected by the engine? or whether it would be good policy to cut down all the trees of an orchard to build a fence with, to keep the hogs from eating the fruit?

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#### SCHOOL-COUNSELOR DINTER.

GUSTAVUS FREDERICK DINTER was born at a village near Leipsic, in 1760. He first distinguished himself as principal of a Teachers' Seminary in Saxony, whence he was invited by the Prussian government to the station of School-Counselor for Eastern Prussia. He resides at Königsberg, and about ninety days in the year he spends in visiting the schools of his province, and is incessantly employed nearly thirteen hours a day for the rest of his time, in the active duties of his office; and that he may devote himself the more exclusively to his work, he lives unmarried. He complains that his laborious occupation prevents his writing as much as he wishes for the public, yet, in addition to his official duties, he lectures several times a week, during term-time, in the University at Königsberg, and always has in his house a number of indigent boys, whose education he superintends, and, though poor himself, gives them board and clothing. He has made it a rule to spend every Wednesday afternoon, and, if possible, one whole day in the week besides, in writing for the press; and thus, by making the best use of every moment of time, though he was nearly forty years old before his career as an author commenced, he has contrived to publish more than sixty original works, some of them extending to several volumes, and all of them popular. Of one book, a school catechism, fifty thousand copies were sold previous to 1830; and of his large work, the School-Teacher's Bible, in 9 volumes 8vo, thirty thousand copies were sold in less than ten years.

He is often interrupted by persons who are attracted by his fame, or desire his advice; and while conversing with his visitors, that no time may be lost, he employs himself in knitting; and thus not only supplies himself with stockings and mittens, suited to that cold climate, but always has some to give away to indigent students and other poor people. His disinterestedness is quite equal to his activity, and of the income of his publications, he devotes annually nearly five hundred dollars to benevolent purposes. Unweariedly industrious, and rigidly economical as he is, he lays up nothing for himself. He says, "I am one of those happy ones, who, when the question is put to them, 'Lack ye any thing?' (Luke xxii. 35), can answer with joy, 'Lord, nothing.' To have more than one can use is superfluity; and I do not see how this can make any one happy. People often laugh at me, because I will not incur the expense of drinking wine, and because I do not wear richer clothing, and live in a more costly style. Laugh away, good people; the poor boys, also, whose education I pay for, and for whom, besides, I can spare a few dollars for Christmas gifts, and new-year's presents, they have their laugh too."

Toward the close of his autobiography, he says respecting the King of Prussia, "I live happily under Frederick William; he has just given me one hundred

and thirty thousand dollars to build churches with in destitute places; he has established a new Teachers' Seminary for my poor Polanders, and he has so fulfilled my every wish for the good of posterity, that I can myself hope to live to see the time when there shall be no schoolmaster in Prussia more poorly paid than a common laborer. He has never hesitated, during the whole term of my office, to grant me any reasonable request for the helping forward of the school-system. God bless him! I am with all my heart a Prussian. And now, my friends, when ye hear that old Dinter is dead, say, 'May he rest in peace; he was a laborious, good-hearted, religious man; he was a Christian.'

A few such men in the United States would effect a wonderful change in the general *tone* of our educational efforts.

#### EXAMINATIONS FOR THE OFFICE OF TEACHER

IN Prussia, the Government not only provides every facility for the professional education of all the teachers of her public schools, but prohibits any person from teaching as master or assistant, in any public school, who does not hold a certificate of fitness obtained by passing the examinations instituted by itself. These examinations are two. The first is for the position as assistant, and the second as principal.

I. The *first* examination takes place when the candidate has completed his seminary course, and is called *Entlassungsprüfung*. It is conducted by the director and teachers of the seminary, each in his own branch, and superintended by the school committee of the province, assisted by the councilor of the department.

The certificates are of three grades, or degrees of merit: No. 1. "Very well qualified." No. 2. "Well qualified." No. 3. "Sufficiently qualified." As this classification is of great consequence to the future prospects of the candidates, the greatest care is taken to fix exactly the amount of performance which shall entitle the candidates to each of the grades respectively.

The subjects of examination are: 1. Religion. 2. German language. 3. Art of School-keeping. 4. Knowledge of our Country. 5. Arithmetic and Geometry. 6. Natural Knowledge. 7. Writing. 8. Drawing. 9. Singing and Theory of Music. 10. Organs.

The performance of the candidates under each of these heads is valued as "very good," "good," "sufficient;" and upon the aggregate of these separate valuations the grade of his certificates depends. No candidate can obtain a certificate No. 1, who has not obtained a "very good" in at least the three subjects, religion, German language, and arithmetic. Possessing the certificate of a first examination, the candidate can accept any appointment as assistant; and any time within three years, he is at liberty to throw up his place and quit the profession, by refunding the whole cost of his training in the seminary.

II. The *second* examination takes place at the end of the third, and before the expiration of five years from the time of passing the first examination. The assistant teacher must not wait to receive notice, but at the time and place appointed, with his first certificate in hand, must pre-

sent himself to the board of examiners, of which the departmental councilor is president. The examination turns wholly upon professional skill, and such subjects as the candidate was marked defective in, in his former examination. It is more a review of conduct than a test of attainment. So far as it is oral, it is dialogic; and each examiner follows out his own topic.

The examinations are both oral and written, and are not public, although the superintendent and any of the clergy of the department have a right to be present, and strangers may be introduced by the president.

III. Besides these two official examinations, which are obligatory, the trustees, or school board of particular schools or localities are authorized to institute further examinations, or to select from a number of candidates applying for a situation.

#### PROFESSIONAL IMPROVEMENT OF TEACHERS.

After the teacher has pursued his seminary course, and passed his first and second examinations, he must improve such opportunities as are provided for extending his practical knowledge.

I. There are a series of periodical meetings, systematically arranged and constituted, which the public teacher must attend:

1. *Parochial Conference*—for all the elementary teachers of a parish, held once a month in the winter season, and presided over by the pastor of the parish.

2. *District Conference*—for the teachers of several neighboring parishes, combined into districts, held every two months in the summer season—under the presidency of a pastor nominated by the superintendent.

3. *Circle Conference*—for all the teachers of a circle, held twice a year, by the superintendent.

4. *Departmental Conference*—held once a year, under the presidency of the *schulrath* of the department.

5. *The Seminary Conference*—held annually for all the teachers, who live within six miles of a seminary, under the presidency of the director. Besides the other purposes of the conference, this meeting is intended to keep alive the connection between the schools and the seminary. And the same object is sought, by assigning to the director the duty of inspecting a certain number of schools in the department every year.

II. There are *Book Societies* or Unions, to which subscriptions are compulsory, and on the list of yearly purchases are placed at least a certain number of professional periodicals and treatises.

III. *Repetition Courses* are established in connection with several of the Normal Schools, for teachers who wish to return to develop and strengthen their training.

## V. MILITARY SYSTEM AND EDUCATION IN HOLLAND.

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### I. MILITARY SYSTEM.

THE regular army of Holland is divided into two portions—one of which takes all the ordinary duties of the Dutch possessions beyond the seas, while the other serves entirely in Europe. In the event of war, the Home army is liable to be sent to the support of the Colonial army; but except in such emergency, the officers and men of each portion are as distinct, almost, as though they composed parts of the military forces of two independent countries. The entire military force consists of the regular army of about 52,000 men, which can be swelled to twice that number in an emergency, by militia conscripts and reserve levies.

The Dutch Colonial Army consists of regiments of cavalry and artillery, as well as of infantry, of which the depots for recruiting as well as of arms, ammunition, and ordnance, are at home. But the service companies, when they have once embarked for their colonial stations, return no more as armed bodies—and even as individuals, neither officers nor men return until they have taken part in the avocations of colonial life.

The army of Holland, both in its European and colonial branches is recruited by voluntary enlistment. The term of service is six years, beyond which, however, the soldier not disqualified by loss of health, may remain. The service is not particularly attractive; neither the pay being large, nor promotion from the ranks rapid, or certain, the recruits are not drawn from the most intelligent, and enterprising classes. Still, as discipline is strictly enforced, and the natural courage of the Batavian race is good, there is seldom any outbreak or disorder.

### II. MILITARY EDUCATION.

The officers, as a body, are well educated, and belong to the higher class of society, and before admission to the service, they must prove their qualifications by a rigid examination, which is practically competitive, as promotion is determined by the order of merit, as shown in the results. Preparation for the examination



could be made, till recently, (1.) either by joining the Cadet Corps as a volunteer, and after a specified term of service in the field, undergoing an examination in the studies, and practical knowledge required; or (2.) by going successfully through a regular course in the Military Academy at Breda. The army is now officered exclusively from the graduates of the Military Academy.

### III. MILITARY ACADEMY AT BREDA.

The Military Academy at Breda, prepares officers for every branch of the service, and is well equipped in respect to buildings, and appliances of illustration and practice, as well as with numerous professors for doing its work as thoroughly as any school can which receives its pupils so young.

Within an extensive redoubt, separated from the town by a rampart and wet ditch, stands an old palace which the late King set apart as a college for officers. Here are good stables and an ample stud, a swimming school, and an extensive plateau, with cannon of every calibre, which supplies the means of drill applicable to each branch of service. The accommodation within doors is excellent. Youths, sleeping in long dormitories, are yet separated one from another by curtains, within which stand each inmate's iron bedstead, his little dressing-table, his basin, jug, clothes-press, and all other matters necessary to cleanliness and comfort. There is a spacious hall or day-room, besides a convenient dining-room, a good library, a well-stocked model-room, a small but judiciously selected museum of arms, with a good collection of minerals and fossils, of chemical and mechanical apparatus, &c. Finally, the class-books used in the place are compiled and arranged by the professors, and, in every branch of science and learning touched by them, appear well adapted to the purposes for which they are intended.

The establishment of the Breda Military Academy, when full, includes—besides the Governor, a major-general, and the Commandant, a colonel—an adjutant, a quarter-master, three captains of infantry, three of artillery, one of engineers, one of cavalry; five first lieutenants of infantry, two of cavalry, three of artillery, one of engineers; two second lieutenants of infantry, one of cavalry, one of artillery, and two of engineers—two medical officers and an apothecary. There are besides, of civilian professors and teachers, seven; and the place is capable of accommodating one hundred and ninety-two cadets. These, whether intended for the European or colonial branch of the service, live and pursue their studies together. The course comprises four years, during the first two of which, all the

cadets are educated together without reference to the specific corps or services for which they may be intended: but with the commencement of the third year, such as may be selected for the artillery or engineers pass into distinct classes, while the remainder go on, by a less abstrusely scientific course, to commissions in the cavalry or infantry.

The qualifications for admittance into the Academy are not extravagantly high. Youths seem to be eligible who can read, write, and spell their own language correctly—who are able to construe an easy Latin author, and exhibit some acquaintance with the French; who are advanced in arithmetic to vulgar fractions, can demonstrate an easy proposition in geometry, and are masters of the fundamental processes of algebra. During the two first years all are well instructed in history, geography, mathematics, fortification, the theory of projectiles, plan-drawing, the French and German languages. After this they break up, and pursue their peculiar studies in different rooms under different teachers. Their progress is tested by severe periodical examinations; according to the results of which, they are either advanced or held back. But as no second trial is granted in the examination for admittance, so two failures at any of the examinations which follow, insure dismissal from the Academy. Finally, prayers are read daily to the cadets in a large hall, where also, if the weather be unfavorable, one of the ministers from the town attends on Sunday to celebrate public worship. When the weather is fine the young men march to church—Protestants under their own officers to a Protestant place of worship—Roman Catholics under like surveillance to a Roman Catholic chapel.

Although the army is to some extent officered from the ranks for meritorious service, or from those who have performed duty in the field under a peculiar system of cadetship, as well as from the graduates of the Military Academy, it is proper to add, that no promotion can be made, or commission issued, until a satisfactory examination has been passed. The prospect of this examination keeps up the habit of professional study and reading, as well as a feeling of honorable rivalry among officers of the same grade.

## VI. COMMON SCHOOLS IN CONNECTICUT.

### HISTORICAL DEVELOPMENT.

Continued from vol. xiii, p. 776.

(736)

#### PRIZE ESSAY

*On the Necessity and Means of Improving the Common Schools of Connecticut.*

THERE was a time when the Common Schools of Connecticut were esteemed the best in the world, and when Connecticut, on account of her system of public education, was the brightest spot in all Christendom. Connecticut gave to the world the first example of a government providing a munificent fund for the education of every child within its limits, and of securing the benefits of this provision equally and forever to the humblest as well as to the highest, to the poorest as well as to the richest. She connected with this fund a system of general and minute supervision, good for its time, to preserve the fund from abuse and misapplication, and to give thoroughness and efficiency to its actual workings. It was a system suited to the state of society then existing—to the staid and sober habits of the people. It answered in a good measure, its design. It made teachers and parents both feel their responsibility.

The results of this school system, were great and good. Every hamlet in Connecticut of no more than twenty houses, whether spread out upon the plain, or crowded into the valley, whether sprinkled along the sloping hill-side, or wedged in among the brown rocks of some wild ravine, could show its district school-house, which was regularly opened for many months in the year. There was hardly to be known the son or daughter of Connecticut, who could not read and write. It was the rarest of all things to see one who had not received a good elementary education.

This was reported to the honor of Connecticut throughout the Christian world. The lover of his race, who had been rewarded for his zeal for the elevation of his countrymen, by a life-lease in a Prussian or Austrian dungeon, saw his prison wall all light about him when he thought of the one government in the world that had provided efficiently for the education of the humblest child, and gathered hope for the time, when his government and all governments should do the same. The surly and prejudiced Englishman, when he had said all the hard things that he could think of about America and the Yankees, could always be floored by one argument, and that was the Connecticut School Fund contrasted with the national debt of Great Britain. In our own Union, the other states were reproved

for their negligence, and spurred on to their duty by the example of what Connecticut had been the first to perform. The emigrant mother in Vermont or Western New York, as she looked around upon her untaught boys and girls, sighed for the schools of Connecticut and was ready to exchange the rich fields that were beginning to look so luxuriant about her, for the most rocky farm within the limits of a Connecticut school district.

But within the last twenty years a change in all these respects has taken place. Connecticut no longer holds the same high position which she once did. Austria and Prussia have provided their subjects with an efficient and successful Common School system. Other governments in Europe are slowly awaking to their duty and interest in respect to the same high matter. Despotism even is striving to make peace with its wronged and outraged subjects, by giving, in return for the civil rights which it withholds, the substantial blessings of universal education. Many of the states of our own Union are giving themselves to this cause with a zeal and energy which show them determined to make amends for past neglect and torpor. In Massachusetts, Ohio, New York, Georgia, Rhode Island, and many other states, vigorous and successful efforts are made. School funds are accumulated; taxes are readily imposed and cheerfully paid; Boards of Education are instituted; periodicals are circulated; public lectures are given; Normal Schools for the instruction of teachers are provided; teachers' conventions and Institutes are attended with zeal and profit. These, and other signs, show beyond question, that there is a strong movement in the public mind; that the people are being aroused. In some states and parts of states this interest is well-nigh enthusiastic.

But Connecticut! where is Connecticut the mean while? Where is she, who was once the star of hope and guidance to the world? She was the first to enter the lists, and was the foremost in the race. Is she foremost now? Whatever may be the truth of the case, it is certain, that she is not thought to be in the other states. It is the general opinion, *out of Connecticut*, that she is doing little or nothing; and, whereas, a few years since, her name was mentioned in connection with Common Schools, with honor, only; it is now, in this connection, coupled with expressions of doubt and regret, and that by wise and sober men. Her large State endowment is described as having put her effectually asleep, as having sent her to "Sleepy Hollow," from the influence of which, when she is aroused for a moment, it is to talk of her noble School Fund and James Hillhouse, just as Rip Van Winkle did of his neighbors who had been dead forty years. The School Fund is quoted every where *out of Connecticut*,—we venture to say it is quoted in every other state in the Union, as a warning and example to deter them from giving the proceeds of their own funds, except only on the condition, that those who receive shall themselves, raise as much as they take, and report annually as to the results. Those who go from other states into Connecticut, can hardly credit the testimony of their own senses when they are forced

to believe the apathy that prevails. Every newspaper and lecturer out of *Connecticut*, high and low, ignorant and knowing, sneers at the Connecticut School Fund, and the present condition of the Connecticut schools.

Are the people of Connecticut aware that this is the case? Do they know what the people of other states think and say of them? Do they believe that what is thought and said is true and deserved? We can hardly believe that they are generally aware of the bad repute into which their schools have fallen. Or if they are informed in respect to it, they do not believe that they merit so bad a name. The majority are too well contented to leave their schools as they are. They persuade themselves that their school system works as well as any public school system can be expected to work; that notwithstanding all that may be said out of the state against the schools of Connecticut, these schools are better than those of any state in the Union. They are opposed to any agitation of the subject. They will give their hearts to no strong and united effort to improve their schools. On the other hand, those who know that our schools are inferior to those of some of the other states, and who see clearly, in the prevailing apathy, the certain signs of a still greater degeneracy, are almost discouraged to hope for any great and permanent improvement. Neither of these classes are wholly in the wrong, nor wholly in the right. It is not true, that the schools of Connecticut are as good as those of certain other states. It is not true, that our public school system is as good, or is managed as efficiently as the systems of many other states. There is not only danger, but a certain prospect, that if things remain as they are, the schools of Connecticut will degenerate still more, and Connecticut will be dishonored more and more, in the comparison with her sister republics. It is not true, indeed, that all the hard and contemptuous things that have been said about our schools and our school fund are just and deserved, but the facts can be brought to prove that there is too much ground for them, and that the public apathy on this subject is inexcusable and fraught with evil.

But we would not despair. Connecticut though slow to move, moves sure and strong when she is aroused. She is cautious and prudent, but when she sees the reasons for a change she will change in earnest. We have too much love for our native state to be willing to despair. We believe that she is still the soundest at heart of any state in the Union, and that on this subject, she will show herself worthy of her ancient reputation. In the hope of contributing to this end, the following remarks are offered in respect to the present condition of the Public Schools of Connecticut, and the remedy which may be employed with the hope of success.

What then is the condition of the Common Schools of Connecticut? Facts are stubborn things. We present the following, in which the contrast is strikingly exhibited:

*First*, as to appropriations for school purposes. Money is the sinews of education as of war. The willingness to appropriate money shows zeal for any cause. Connecticut, in 1795, set apart for school

purposes a large and increasing fund for the support of schools, which now amounts to \$2,070,000, and divides \$1.40 for every scholar between the age of 4 and 16. Besides this, there are the town deposit-fund and local funds. Instead of annexing to the reception of their annual dividend the condition of raising a specified sum, the annual taxation was gradually diminished, till in 1822 it ceased altogether. In 1845, it is not known that a single town or school society in the state, raised a tax for school purposes by voluntary taxation. In a few of the large city districts, a small property-tax is collected, and applied to the wages of teachers, but not amounting in the whole state to \$9,000, or 3 cents to each inhabitant, or 10 cents, to each child between the ages of 4 and 16.

Massachusetts and New York, as the capital and dividend of their school funds have increased, have, at the same time, increased the sums to be raised as a condition of receiving the dividend of their funds. From 1835 to 1845, the capital of the Massachusetts Fund was increased from \$500,000 to \$800,000. During the same period the amount annually raised in towns by tax, for the wages of teachers, has advanced from \$325,320 to near \$600,000. The statute of 1839 requires that \$1.25, for every child between the ages of 4 and 16, should be raised and actually expended for the purposes of instruction in each town, whereas, more than \$3.00 for every child of the above age was actually raised by tax in 1845 in 53 towns, more than \$2.00 in 190 towns, and \$2.99 is the average through the state. \$2.99 is the average in Massachusetts and 10 cts. in Connecticut. It is instructive to look over the list of towns as arranged in the school returns of Massachusetts for 1846. The town standing first is a new town just out of Boston, which raises \$7.64. The town numbered 8 is an unpretending agricultural town in Worcester county, which raises \$4.82. The town numbered 30, a small town, raises \$3.77. The town numbered 280 raises by tax \$1.43 per scholar, which is 3 cts. more than every scholar in Connecticut receives from the School Fund.

In New York, when the legislature in 1838, virtually increased the capital of the School Fund from \$2,000,000 to near \$6,000,000, the obligation on the part of the towns, to raise an amount equal to that distributed was not removed. Thus, while the appropriation by the state was increased from \$100,000 in 1835, to \$275,000 in 1845, the amount required to be raised by tax in the towns increased in the same proportion, viz., from \$100,000 to \$275,000, and the amount voluntarily raised by the towns and districts in 1845, more than quadrupled the amount raised in the same way in 1835.

In Rhode Island, the state appropriation has increased from \$10,000 in 1829 to \$25,000 in 1845, while the towns in 1829 received the state appropriation unconditionally, but are now required to raise a third as much as they receive.

In Maine, 40 cts. must be raised for every inhabitant, which is perhaps more than is required in any other of the New England states.

*Second*, as to the supervision of schools. The first effort, to set apart a class of officers for the special duty of visiting schools and ex



aming teachers, was made by Connecticut in the school law of 1798, and there Connecticut has left the matter, except that the towns may now make returns to the commissioner of the School Fund, who is also superintendent of the schools. In the mean time other states have taken the suggestion from Connecticut and improved upon it. Massachusetts has a state Board of Education, with one individual devoting his whole time to collecting facts and diffusing information for the improvement of schools. New York has not only a state superintendent, but a school officer for each county, and a superintendent for each town. \$28,000 was paid in 1844 as salaries to the county superintendents. Vermont and Rhode Island have recently adopted the system of state, county, and town superintendents.

*Third*, as to the education and improvement of teachers. The first elaborate effort to call public attention in this country to the importance of Normal schools or teachers' seminaries, was made by Rev. T. H. Gallaudet, in a series of essays published in Hartford, in 1825. Massachusetts put this idea into actual being. By the offer of \$10,000 from Hon. Edmund Dwight, of Boston, the legislature unanimously appropriated an equal amount for the annual expense of three Normal schools for three years, and at the close of the third year, provision was made for the erection of buildings and the permanent support of these schools. In New York, a State Normal School has been established in Albany, and \$10,000 annually appropriated for this object.

The first assembly of teachers, like those now known as Teachers' Institutes, ever held in this country, was held at Hartford in 1839, and it is believed to have been the last but one held in Connecticut. This important agency has since been introduced into New York, Ohio, Massachusetts, New Hampshire, and Vermont. In New York more than 6,000 teachers assembled in the different counties in the autumn of 1845. In Massachusetts, \$2,500 have been appropriated by the legislature for their encouragement during the current year.

*Fourth*, School-houses. The first essay which is known to have been prepared to expose the evils of school-houses badly constructed, warmed, lighted, and ventilated, was read at a state Convention of the friends of education in Hartford, in 1830; and for nearly 9 years after, five school-houses only in the state are known to have been repaired and built in accordance with its suggestions. The same essay was read and published in Boston in 1831, and was followed by immediate attention to the subject in different parts of the state. In 1838, a new impulse was given to this kind of improvement by Mr. Mann's Report on the subject, and from that time till 1844, the amount of \$634,326 was expended for the construction and permanent repairs of school-houses. Within the past two years, one-third of the school districts of Rhode Island have repaired old school-houses or constructed new ones after improved plans. Since 1838, more than \$200,000 has been expended in this way.

*Fifth*, School-libraries. The first *juvenile library* perhaps in the world was established in Salisbury, Conn., more than half a century

since, and the originator of the school district library enterprise was a native of this state. This is about all that Connecticut is known to have done in this department. In 1838 New York appropriated a sum equal to about \$5 for every school district, or \$53,000 for the whole state, on condition that a like amount should be raised by the several towns, both sums to be spent in the purchase of books for school district libraries. Six years after this law passed there were more than one million and a half of volumes scattered through every neighbourhood of that great state. Massachusetts, for one year, appropriated the income of its school fund for this object on certain conditions, and at this time every school district is supplied with a library open to all the children and adults of the community.

We adduce these statistics as testimony concerning the degree of interest which is felt in Connecticut on this subject, compared, with the zeal that prevails in the above named states. We discuss not here, the importance or the wisdom of these measures. We have other testimony still more direct. It comes from the people themselves. Let any man study the returns of the school visitors as reported to the legislature in 1845, let any man study the reports now on file in the Commissioner's office for the year just closing, and he will receive one uniform and desponding confession in respect to the apathy that prevails—like an atmosphere of death. Particular defects are named and remedies are suggested, but the want of public interest is uniformly named as the worst and most disheartening evil. Then let him contrast these returns with those of many other states, and what a change will he notice. On the one hand is heard the voice of declension and despondency, on the other, the language of progress and hope.

But this does not exhaust the evidence. Those who go from Connecticut into other states, and from them into Connecticut, feel a shock in the transition. It is like going from a cellar into the sunshine, or from the sunshine into a cellar. We know an intelligent gentleman who has seen his scores of years, who has recently removed from Rhode Island into the "land of steady habits," and can hardly understand or believe that the apathy which he finds, can be a reality. The writer has within a few years made the change the other way, from Connecticut to the Bay State. He too has been forcibly impressed with the contrast. In one particular, this contrast is very striking. In Connecticut, the people have been persuaded, that to be taxed for the support of Common Schools, is a levy upon the poor, for the schools of the rich. In Massachusetts, the people know that all such taxes are a lawful tribute from the rich, for the benefit of the poor. We have seen in the latter state, in a crowded town meeting, a thousand hands raised as by magic, to vote the largest of two sums named by the school committee, a sum which was nearly a dollar for every individual of the entire population, men, women and children. The motion was made by one of the wealthiest men in the town, whose own children were too old to attend the public school. It was supported by others wealthier than he, and having no interest

of their own in the schools. A proposition to set apart five hundred dollars as a fund to be distributed to the feebler districts, at the discretion of the town committee, was moved in the same way, and carried without the show of opposition. In the same town, the year following, the school tax was increased by two thousand dollars, though the most important district had ten days before taxed itself nearly nine thousand dollars for land and a building for a high school. This occurred in a town by no means the foremost to engage in school improvements, and not even now the most conspicuous for its zeal or its expenditures. In Lowell, Salem, Worcester, Springfield, Roxbury, and in towns of less importance, the public school-houses are the best buildings in the town, inviting without for their aspect of beauty and solidity, and within for their convenient apartments and their abundant apparatus. We have seen something of the working of this school system for years. We have observed the conscientious and honorable pride felt in the public schools, by those influential for wealth and talent, who give to these schools their influence, and send to them their sons and daughters. What is of far more consequence and interest, we have freely mingled in the families of those in humbler life, and learned from the lips of parents their high sense of the value of these schools which cost them little or nothing, and which promised to give their children all the education which they desired. We have heard from the mother of a large family of boys, hearty regrets, that her sons must be removed from the school by the departure of the family from town. Seeing these things, we could not but conclude that public schools may attain high perfection, and that such schools are the choicest of earth's blessings.

But this introduces the second and the most important of our inquiries—"What can be done to improve the public schools of Connecticut?" It is of little use to conclude that these schools sadly need such improvement, if no remedy can be devised. To summon a counsel of ill-natured and desponding physicians, rather hurts than helps the patient, if all that they can do is to find fault by his bedside. It is with diffidence, yet with strong conviction that we make the following suggestions:

The friends of Common Schools should not place their main reliance on legislative enactments and influence. Not that legislative action if united and hearty, is not most desirable; not that a well digested reform of the school laws is not called for; nor again that if it could be secured and made permanent it would not be a most important step towards final success. But what if such action is not to be hoped for? What shall be done? Shall we say that nothing can be done? This has been said too long already. The common feeling has been that until the legislature should move, to an entire change in the school law, nothing is to be hoped for. The guilt of the public neglect and the excuse for the general apathy have been all carried to the doors of the government and left there, as if nothing could be done without its aid. This is a false view of the case. Important as legislative action may be, of itself it can accomplish lit-

de. It must be carried home by the awakened zeal of the people. It is the sign and stimulant of the public mind aroused. To effect such action, if it shall ever be effected, the public feeling must call with a commanding voice. In the states in which so much has been done, in connection with a revival of their school system, the interest has not so much been created by the new laws, as it has itself created them. The laws have been the product of the zeal of the public, which zeal has itself given life and efficiency to the laws. In Rhode Island, where, at this moment, there is going forward a most enthusiastic movement for Common Schools, it is carried forward by individual agency and expense, seconded by school laws indeed, but borne forward by the people, as one of the mighty swells of their own ocean lifts the stranded vessel from the beach.

The main reliance in Connecticut, as in other states, must be placed on the waking of the public mind, by the ordinary means of moving this mind. The press must be enlisted; vigorous pens must be set in motion; all political parties must lend their aid; lecturers must be employed; conventions must be held; the pulpit must speak out, till a conscience shall be created and aroused in respect to the duties of Christians towards the neglected and half heathenized population in their midst. Facts—facts, on this subject can be made to speak, as they are uttered by zealous but fair minded men. The truth of the case can be demonstrated till no man shall dare to deny it, that Connecticut is far behind her sister states in this matter, and will soon be still farther in the rear. If this is evaded or denied, it can be proved. All this will involve expense and self-denial, and difficulties, and discouragements. But without this active agency no change is to be hoped for. The agency must be sustained; the expense must be incurred, and the agitation must be prosecuted.

But what specific plan shall be urged? What shall it be proposed to effect? What principles shall be aimed at, asserted and raised upon our banner? In answer, we say,—Popular education is no longer a theory;—it has been tested and determined by experiment. The principles which a public school system must involve, have been settled by trial. These must enter into every plan that will work with success. They may be reached in different methods, but they must be reached in some way or the plan will fail. What are these principles? We answer:—

*First.* A thorough examination and supervision of the teachers and the schools by competent and faithful men. Teachers of common schools are the servants of the public. In Connecticut, they are mainly supported from the public funds. They receive from the State, year by year, more than one hundred and fifteen thousand dollars. Let them be held to a real and rigid responsibility for their qualifications for their place, and for the fulfillment of its duties.—There is not a turnpike company in Connecticut which yields a revenue of a hundred dollars the year, for whose control and supervision a commissioner is not appointed—whose services the company are required to pay. Not a Bank is left unvisited by a commissioner

to inspect its books and supervise its proceedings. Nay, not an individual is allowed to practice the simple business of a measurer of land, before he has been examined by the County Surveyor, and received a license from him, for which license he must pay the fees. Not a physician, nor clergyman, nor lawyer, is allowed the privileges or emoluments of his profession, till he has been examined and licensed by some individual, or body of men. Why are not the teachers of the public schools subjected to the same necessity?—to an examination which shall express the solemnity of the trust committed to their hands, and the importance of the profession to which they are admitted? Would the hardship be intolerable and excessive—would it be a hardship at all, if every man who proposes to teach, was first required to obtain a license from one or more commissioners in his county, or senatorial district, for which he himself should pay? The present system of examination does not answer the object which it was intended to accomplish. It is the testimony of by far the majority of the Boards of Examiners in the state, that it is little more than a form, and often no better than a farce. A young man wishes to obtain fifty or one hundred dollars by keeping a winter school. He goes boldly to the committee, for he knows they will find it hard to refuse him permission—for the committee consists of the clergyman to whose parish he belongs, and who will be slow to think him unqualified, as common schools go; of the physician, who will not like to offend the young man's parents; and of the lawyer, who is looking to political promotion. However conscientious or faithful this committee may desire to be, it is hard for them often to know what to decide. The examination of teachers is not their business, and they have framed no fixed standard by which to judge. Their duties are thankless duties—a favor done to the public, rather than a trust for which they are held responsible, and their field is so limited that they cannot give to it earnest and devoted energy.

Let the change proposed be introduced. Let the candidate be obliged to go out of his native town for his license. Let him know that he is to be examined in the presence of twenty or fifty other candidates, and by those who have no partiality for him, arising from personal acquaintance; and to be qualified to teach a winter school, would be thought a graver matter than it now is. The profession would be elevated at once. A higher grade of qualifications would be sought for and attained. There would be that dignity and pride attached to the calling of a teacher, which is secured by an honorable admission through a difficult entrance. And this need not cost the state a dollar.

If to the same commissioners should be intrusted the duty of visiting the schools within a given district, another advantage would be gained. In passing from one school to another, they would have room for comparison, and a field for suggestions. They could meet the teachers of each town in friendly and profitable interviews. They could confer with the town committees, and visit the schools with

hem ; to receive and give light in respect to the wants of each town, and the remedies for these defects. The friends of education, the benevolent and the public-spirited, would look to them with hope and confidence, and would gather around them to aid and encourage them. The expense for this service need not be great. We take it for granted, that a school visitor has as good right to be paid for his time and labor, as a fence viewer, or pound keeper. If the school visitors should relinquish their duty to them in whole or in part, and with it the pay which they ought to receive, and in some cases do receive, the additional cost of this arrangement would not be great. But what if, perchance, it should cost something ? It is worth something. It would be a reproach to the memory of his fathers, for a Connecticut man to think otherwise. It would be a slander on the founders of the School Fund, who thought two millions not too great a sum to set apart for common education, to say that it was not worth the while to pay something to make its blessings more valuable and certain.

We make this suggestion with more confidence, when we remember, that it was the opinion of one of the most sagacious men that Connecticut ever boasted, that the appointment of County Commissioners to perform the services specified, would be the crowning feature to perfect the Connecticut School System.

*Second.* Teacher's Institutes may be held throughout the State and that also, without delay. These are conventions for mutual improvement and excitement. They may be also called travelling Teachers' seminaries.—These have been held in other states with the most striking results. The idea was indeed conceived in Connecticut, years ago, and was tried on a small scale for two years in succession. At a place and time previously agreed upon, the teachers within a given district are invited to be present, to spend a week or more in convention. The time is employed in discussing the best methods of teaching reading, writing, &c., and the various points connected with school discipline. What is more to the point, lessons are given in these various branches, and those whose business it is to teach, receive instruction from eminent and experienced instructors. We noticed in a recent account of one of these Institutes, that a distinguished elocutionist and teacher of reading was present, and gave a course of lessons. We doubt not that every teacher who read with him, or who heard others read, for several days, will read the better all his life, and that the reading in the scores of schools there represented, has received an impulse for the better for the few days spent at that Institute. The same benefit might be looked for from the presence of teachers in simple drawing, writing, and arithmetic. At these meetings, experienced teachers give the results of their various methods, of their many mistakes, and the ways in which they were corrected. Here raw and timid teachers are initiated into their new business ; older teachers receive valuable suggestions, which their experience and their sense of want, enable them at once to understand and to apply ; self-conceited teachers are forced to let go some of their old notions, and to grow wiser as they compare



themselves with those who know more than themselves. An enthusiasm in their business is excited. They are impressed with right views of the dignity and solemnity of their employment. They form new and strong attachments, and from these interesting and exciting scenes, they go fresh and cheerful to the labors of the season, furnished with valuable knowledge. These Institutes differ from ordinary conventions, in that they furnish definite business, and are spent in gaining real knowledge. They are not wasted in idle harangues and fine speeches. They continue long enough to lay out much real work, and to accomplish it. They furnish a model for Town Associations, and the teachers who have felt the advantages of these larger meetings, continue their influence, by repeating the same thing on a smaller scale. So important have they been found to be by trial, that in the year 1845 a friend of education in Massachusetts gave one thousand dollars to defray the expenses of a series of these meetings; and the legislature of that state, during its session now just expiring, appropriated two thousand five hundred dollars for the current year, to enable the teachers of the state to avail themselves of these advantages.

Let these Institutes be held in Connecticut with no delay. Let them be carried into all parts of the state. Let them be made interesting by providing able assistants, and by the co-operation of the friends of education, each in their own district. Let some provision be made by the liberal, that the expense attending them shall not be too burdensome. This experiment can be made without any legislative countenance. It needs only a willing heart, and a ready hand. Let it be made thoroughly in all parts of the state, and let it be seconded, as it can be, and as it *must* be, in order to be successful, and it will do much to kindle zeal and to create hope for our common schools. It is simple, voluntary, practicable, and cheap. Let it be tried, and it will not be many years before the inquiry will be raised, whether an education for their business is not required for common school teachers, and whether schools for this specific purpose are not demanded. This suggests another proposition.

*Third.* In order to improve the schools of Connecticut, schools are needed for the education of teachers. Normal schools can be provided in Connecticut as easily as in other states. If it is not done by the state, it can be done by the benevolent. If the expense is not defrayed by the legislature, as in Massachusetts and New York, it can be defrayed by individuals, as in New Hampshire. In some way it will be done, when the public mind is aroused as it must be. Teachers themselves desire the advantages furnished by such seminaries. In addition to Normal schools, there is greatly needed an educational establishment in some central situation, well furnished with buildings and apparatus, and well enough endowed to furnish the best tuition at a low rate; an institution where the sons of the Connecticut farmers can receive a good education in all the higher branches, as well as in the elements of the classics, and in which the sciences which pertain to agriculture, should be thoroughly mastered. Such an in-

situation would be a central light. It would furnish a noble basis for accomplished common school teachers. Let us hope that the time may not be far distant when we shall be able to speak of our Williston and of our seminary, like the one which is honored by his name.

*Fourth.* The teachers of our schools, to teach better must be paid better. Their business must be made more lucrative and permanent. It must be made an object for them to qualify themselves amply for their vocation, and to continue in it longer. This can be done only as teaching yields a respectable living. There are not more than ten teachers in the state who have a living now, while there are more than a hundred school districts, that with a judicious arrangement, and their present income, might sustain the same teacher from year to year. But the means of payment can be greatly increased. There is not a state in the Union in which teachers can be paid so well as in Connecticut, and in which the burden shall be so little felt. No state has so magnificent a school fund. Let there be raised in addition, less per scholar, than is cheerfully raised in the majority of agricultural towns in Massachusetts, and the best teachers in the country would flock into Connecticut, as many now rush from it. The people of these towns were not impoverished by raising this sum.—Nor would it impoverish the people of Connecticut. On the contrary, it would enrich them; for it can be proved that a liberal sum cheerfully raised for a course of years by any community for common education, will return to that community in money, with more than compound interest.

*Fifth.* The cities and large villages should at once make use of their peculiar facilities for elevating their public schools. Thus will they show, in actual results, what can be accomplished, and excite other towns with zeal not to be behind them. The plan which we propose is extremely simple, and has been tested so often and so long as to have passed the best of all tests—that of actual experiment.—The central and more compact portions of the city or village, should first be constituted a single school district. Let the younger scholars—those younger than from eight to ten—be distributed in primary school-houses, which should be located at convenient points in the district, so that the walk should in no case be fatiguing. They should be instructed in all cases by female teachers, in summer and winter, and from year to year. Female teachers are cheaper; female teachers are better for this immature age. Their influence is more gentle; it forms the girls to mild dispositions and graceful manners; it infuses a portion of its own sweetness into the harsh and self-willed perverseness of early boyhood. Female teachers are more patient than those of the other sex. They can teach, with better effect, music, drawing, and writing. Last and not least—experience has shown that primary schools, such as we speak of, can in their hands, be conducted with the most entire success. We would that all the parents could be introduced to some of these delightful schools, taught by one or more females, “in whose own hearts, Love, Hope, and Patience, had

first kept school." We have seen the pupils gather around the teacher each morning with eagerness and new delight. We have heard from their own lips, breaking out in unconscious expressions of love, the strong affection which she had inspired. We have heard the clear and shrill piping of their cheerful songs. We have measured the quiet moral influences that have been thus infused, and have gathered strength from day to day.

From these primary schools, after having passed through a prescribed course of study, and in general, after having attained a fixed age, the pupils should go to the central school. If the district is small, one school will suffice to be taught by a master through summer and winter. If it is large, it may be subdivided into more or fewer gradations—the lower to be taught by females. In almost all cases, the assistants of the masters may be females, and by the aid of two experienced and competent females, and with the convenience of recitation rooms, one master can control from one hundred to one hundred and fifty pupils. Higher than this, if the population will allow it, there may be another school, the High School, or two High Schools—one for each of the sexes. To these no pupil should be admitted, except on passing a close examination, and this school should teach the highest branches that can be contemplated in a system of universal education—the Mathematics, the Natural Sciences, and perhaps the elements of the Languages. All these schools should be under one system, and be free to all. This is no theory. There are at this moment in villages of New England, of from one thousand five hundred to four thousand inhabitants, public school-houses, more tasteful and convenient than any college building in Connecticut. In these school-houses an education is given so superior that no select school can live by their side. To these schools scholars crowd from the neighboring towns, and will perform menial services in families, in order to gain a residence in the village and admission to its public school. This is as it should be. This is republicanism. But how is it in Connecticut? Some of the cities have made a beginning, it is true, and with good to themselves and a healthful influence upon the communities around. But there are hundreds of communities, in which this plan might be introduced, which are opposed to it altogether. There are some in which it has been tried, and abandoned through opposition. We know a village in which two thousand dollars were to be raised, all the preliminaries having been adjusted, and this money was in the main to be voted for by the people, and to be paid by a single man, who was himself anxious to pay it, and yet the enterprise failed by the cry of "*a school for the rich!*" What is the state of many of these villages, both manufacturing and agricultural? Is it not true that select schools are sustained by the rich and the reputable, both for older and even for very young children?—that in consequence, the common schools have been abandoned more or less, generally, to the poor and the neglected, and have degenerated because the rich do not care for them? Is it not true that the degeneracy of the common schools in the

best and largest towns of Connecticut may be traced to the time when select schools were introduced as its beginning, and that this degeneracy has been going forward ever since? Is it not true, to confirm this matter by argument that cannot be broken, that the best common schools now existing are to be found in those towns and districts in which select schools are impossible, and all classes of the community are interested to make the public school the best school.

Is it not true moreover, that by this separation of intercourse, of sympathy, and of acquaintance, begun in infancy, matured in childhood, and hardened in youth into contempt and scorn, on the one side, and into jealousy and malice on the other; there has been commenced in Connecticut a permanent and anti-republican division of society, on the one side of which, social oppression shall gather strength, and in the other shall lurk the incendiary and the murderer?

*Sixth.* The doctrine should be understood and proclaimed in Connecticut, that the property of the whole community may rightfully be taxed, for the support of public education. It should be proclaimed, because it is the true doctrine. The pecuniary interests of a community-like our own, to say nothing of those interests that are higher, are deeply concerned in the question whether all shall be educated. They are as vitally concerned too, that all shall be *well* educated. The property of the rich, whether they have children or not, may and should be taxed, because the security of that property demands that this insurance should be effected upon it. The tax which they pay is only the premium on this insurance. Besides, it is cheaper as well as more grateful, to pay a tax for the support of schools, than it is to pay the same for jails and poor-houses.

In Connecticut this right is denied and disputed. A tax may be levied on a district for the construction and repair of school-houses, but when a sum is to be raised additional to that which is received from the public funds, it is left to those who have children to send to the school. The consequences of this system are most mischievous. The summer school becomes a select school, instead of being a public school. Or perhaps to make it open to all, for a month or two, the allowance from the public treasury is eked out by the greatest possible extenuation. The cheapest teacher is hired, and the winter school is robbed of the means of subsistence, in order to furnish the thinnest possible allowance for its starving sister in the summer. When this "short allowance" is consumed, the children of the laboring poor, at once the most numerous and the most needy, are retained at home, because the parents can or will not pay the *capitation* tax. The children of the rich are sent to the select school of a higher order, the one of their own providing; while the children of the middle classes occupy the district school-house, with the select school No. 2. Hence, in the summer, troops of children go no where to school, except to the school of nature, which to them is the school of ignorance and vice, and the schools which are kept up in multitudes of cases, are the merest skeletons of schools, both in numbers and in character. This bad and unequal system is sustained from two

causes—the opposition of so many tax-payers to a system of property taxation—and what is more unaccountable, the opposition of those who are *tax-voters* but not *tax-payers*, who are set against such a system, because it tends to build up schools for the rich! More than one instance can be named, in which this doctrine has been industriously circulated by some cunning miser among his poorer neighbors, and they have gone to the school meeting to vote against all expense, not dreaming that their advisers were trembling in their shoes, for fear of a petty rate bill. And so they have voted against any change, and saved their neighbor all expense, literally, and brought down the tax upon their own heads.

This is unequal, anti-republican, and wrong; and it ought to be made odious. It should be held up in all its unfairness. The right of the town or school society to tax its property should be embraced by all parties. The party calling itself conservative should proclaim it, because it tends so certainly to the security of society. The party calling itself popular should hold it, because it sends one of the best of blessings to the door of every man.

To this should be added, the condition attached to the distribution of the State fund, that no school society should receive its lawful portion, except on the condition, that it should raise by taxation, a specified sum for every scholar. This would be a hard doctrine in Connecticut, it is true, and that is the very reason why it should be insisted on. It is true and most important, and should be boldly uttered. The other States, without an exception, that distribute from school funds, do it on such a condition. The entire public sentiment of the Union, is fixed and unchangeable on this point, and we grieve to say that we fear the neglect of Connecticut has been a warning against following her example. Shall it be that this munificent bequest of our fathers, given to promote the cause of public education, shall fail of its design through the neglect or perversion of their sons? or shall it serve this cause, most effectually, as Connecticut shall stand forth as a perpetual monument to warn against the like use of such funds? Shall it be that the State which they designed should be the model State to the Union, shall serve only as an example to admonish its sister States, rather than as one to excite and inspire them? Are we not bound as trustees of this fund, to secure the most complete fulfillment of their designs, and, as experience and a change of circumstances call for new safeguards, to provide these safeguards? May not the people make the raising of a specified sum on the property of the State, a condition against the improvident waste of this bounty?

The argument on this subject is very simple, and as it would seem, very convincing. In order to improve our Common Schools, more money must be provided. If it is raised, as it now is by a tax upon those who use the schools, then the schools are no longer common schools, but for a part of the year, they must be select schools. The one must embarrass the other. Those who will have better schools will leave the public schools altogether. Those who depend on the

common schools, cannot or will not elevate them. But introduce a property tax, and you make the schools the property and the pride of the whole people. You make it for the interest of the rich to use the money which they now expend for the support of higher establishments to raise and improve the public schools. Thus the blessings of this expenditure will be diffused. Its light and warmth will not be like that of the fire which cheers one apartment only, but like the heat of the blessed sun, which gives no less to the rich, for what it gives to the poor. To connect the raising of a small sum per scholar, as a condition of receiving the bounty of the State, is the simplest and surest way of elevating the schools of the whole State, together and alike.

These are the principles which must be received in Connecticut, and believed by its citizens generally, in order to secure a thorough improvement in its common schools. It might be shown, that some of the most important of them, were suggested by citizens of Connecticut, long before the present movement for Common Schools commenced in the other States. They are of Connecticut origin. Let them be owned as her own and here put in practice, as they can be no where beside.

These principles may be propagated. Let the legislature be memorialized. But let not the legislature be relied upon as the only hope. It may not be expedient that the government should move at once. It may not be practicable, if it is expedient. Individuals can do much without the government. A State association can be formed. Measures can be taken to unite the friends of education throughout the State. Teachers' Institutes, and Normal Schools can be set on foot by individual and associated benevolence, as they have been in a portion of New Hampshire. Such a movement would not be very expensive. The agencies need not be costly, nor the expenditures great, but the work is precious, and worth much cost, if it were required.

Nor is the work discouraging. It is discouraging in its beginnings, but rapid in its advances. Every district animated with a right spirit, diffuses light and wakens interest in ten of its neighborhood. Every school-house, well constructed, with its convenient apartments, its successful teacher, and its happy scholars, gives an impulse which cannot be computed. Parents are animated with hope and desire. Children ask why their own school-house cannot be as good. Prejudice is softened. Scepticism is convinced, and public spirit is awakened.

The Connecticut people may be aroused. There are thousands and tens of thousands, who are ready to stand upon their feet and to put their shoulders to this work. They are not rash, nor headlong it is true—they are cautious and stable, but they are the more steadfast when thoroughly convinced. They are not profuse and extravagant in their expenditures—but they have money, and they are willing to give it for objects seen to be important. They are not carried away by vague declamation or transcendental moonshine—but they have



intellects to discern and hearts to feel, in respect to a concern so practical and good as that of public education. Let the work be commenced with vigor and with hope.

In carrying it forward, two classes of citizens can be especially useful. On them rests a great and peculiar responsibility. We name first, the acting politicians of all parties. They are now uncommitted as partisans for or against any system. They have an equal interest in the improvement of schools. It would be a slander which they would resent with indignation, to say that they do not feel an equal zeal for this most important interest, in which the prosperity and pride of the State are equally concerned. Eminent individuals of all political names are known to be zealous for common school reform. There are subjects enough beside this, out of which political capital can be made. Attempts to do this elsewhere, have been signally rebuked. Let parties divided by questions of national policy, vie with each other in their zeal and efficiency, in respect to this common interest, for which every man's hearth-stone cries out in his ears. Let it never be said that the citizens of Connecticut grind the bodies and souls of their children between the upper and nether millstone of political contests. Heathen barbarism, offered to "Moloch, horrid king," its children in sacrifice by sending them through devouring flames blazing fiercely on either side,

"Though for the noise of drums and timbrels loud  
Their children's cries unheard, that pass'd through fire  
To his grim idol."

Let not this be enacted on a more fearful scale, in civilized and Christian Connecticut.

On the clergy of Connecticut there rests also a great and solemn responsibility. It is a religious duty to care for the untaught, the neglected, and the ignorant. It is a duty to give to such, the best intellectual and moral culture which we can. It is a duty which we owe to our nearest neighbor, a duty which is simple, pressing, and most easily discharged. So do we best aid and prepare them for influences appropriately and directly religious. Let this duty be preached, on the Sabbath and from the pulpit. Let it be preached till it is believed, and the hearers show their faith by their works. We raise money to provide schools for the destitute in our own land. We raise it also, to send to Ceylon, and Burmah, and China, that schools may be established, which may prepare the youthful mind for the influences and the truths of our holy religion. And yet there are towns in Connecticut in which there are scores of children, which for want of that moral and intellectual culture, that the public schools might give, are, as really, though not in the same degree, hopeless subjects of religious truth, as many children of Ceylon and Burmah. We have seen children of this character. Besides these, there are thousands for whom, a teacher could do far more than a clergyman, and on whom the church can act most directly and efficiently through the teacher.

We are well aware that efforts have been made to excite distrust of any system of public education, on religious grounds, and to arouse against it sectarian prejudice and conscientious convictions. There may have been occasion for these feelings in some states of the Union. Injudicious management, false principles, efforts to propagate peculiar principles, insidious and open, may have been noticed. The school system has therefore been held up as anti-religious. The doctrine has been proclaimed that each church must have its separate schools, in order to secure an education thoroughly Christian.

In Connecticut there need be no fear of embarrassment of this kind. The people of Connecticut, with scarcely an exception, are of one mind in the belief of the following truths. They believe in the moral duties as enforced by the words and life of Jesus. They believe with Washington, that public morality is best secured by religious faith and religious feeling. None of them will object to the use of simple but fervent prayers and hymns, to the inculcation of the duty of imitating Christ, and of trusting in him. In these points they can all unite, and they can turn them to use in their public schools. What the children need to be taught beside, can be supplied in the family, the Sabbath school, the pulpit.

Such is the position of things in Connecticut. We have seen her ancient glory; the present depression with its causes; the need of effort; the points to which this effort should be directed, and the grounds of discouragement and hope. Shall this good work be undertaken? Shall this field be entered? No state in the Union has means so abundant. No state can, if it will, have schools so splendid and so good. Its population is homogeneous, frugal, intelligent, moral, and religious. It has been accustomed to common schools for generations. It has a school system already established in the hearts and habits of all, which needs improvement only, and not a new beginning. The memory of the past calls us to effort. The necessity of the present will not let us alone. The voices of the venerable dead, speak to us in solemn tones from that dim and distant world to which they have gone, and command us not to be untrue to the precious trust which they garnered for us. The cries of the living come up to us, and in tones piteous as an infant's wailing, beseech us to spare their childhood from neglect, and their future manhood from ignorance and crime. The honor of the State and of the fathers of the State calls on its citizens. The sons of Connecticut who have gone out from the paternal mansion, burn with eager desire to be able to put to silence the reproaches which they are forced to hear, and to know that the spirit which provided the School Fund, still lives to make effectual that important trust. Those who were personally active in devising and securing this fund, would tell us that no care of ours can surpass the thoughtfulness with which Treadwell studied its conception, and no labor of ours can compare with the daily and nightly toil with which Hillhouse and Beers secured its investments, and watched its securities. The question is, shall Connecticut then be true to herself? We have seen the trim and noble

ship, manned by a skillful crew, open the passage through an unknown and dangerous strait, and gallantly lead the way for a timid and creeping fleet, into a secure and long desired haven. We have seen her pass every shoal but the last, but just as she doubles its treacherous point, she grounds for an instant, and the cry is from the fleet, she will be stranded there! They make all haste to rush past her. In their cry of exultation they forget all her guidance in the past. Shall *she* then be stranded, who has guided so many vessels to so noble a port? Shall her last service be to lie on the quicksands, a decaying hulk, deserted and useless, except as a beacon to show the shoal on which she struck? Shall she be stranded? No, no! A thousand times, No! Let the cry then be, *Connecticut first to lead the way, and foremost forever!*

The principal measures, it will be seen, recommended by the Essay are:—1. A thorough examination of teachers and supervision of the schools by one or more county officers. 2. The holding of Teachers' Institutes without delay. 3. The establishment of one or more Normal Schools by the Legislature, or by individuals. 4. More liberal compensation to teachers. 5. Gradation of schools in cities and large villages, especially the establishment of a Public High School. 6. Property taxation for school purposes. To carry out these measures, the Legislature must be memorialized. A state convention of teachers and friends of education must be organized. Institutes must be held by individual enterprise and benevolence. The public press and lecture-room must be enlisted; and, above all, a beginning must be made somewhere by somebody.

Mr. Bunce, having put his hand to the plough, did not look back till he had driven the ploughshare deep into the public mind. In connection with a few other citizens of Hartford, he determined to realize some of the suggestions of improvement set forth in the Prize Essay. A Convention or Institute of Teachers of Hartford County was determined on; and, to perform the preliminary work of a state officer, he employed Rev. Merrill Richardson, a gentleman admirably fitted for the purpose, to visit every town in the county, and awaken an interest in the purposed meeting. The convention was held in November, and two hundred and fifty-four teachers were in session for one week, under the instruction of experienced educators and lectures. This gave a powerful impulse to the public mind. A monthly School Journal, under the name of the Connecticut School Manual, was started, in January, 1847, under the editorial charge of Mr. Richardson. Other Institutes were held in the spring, at Tolland, Winsted, and Meriden.

But the zeal and liberality of Mr. Bunce did not end here. Aided

by others, he resolved to do all in his power to bring about the establishment, in Hartford, of a Public High School for the older scholars of the First School Society, and of a Normal School for the state. First in the order of trial, the plan of a Public High School, which we first proposed in 1839, was revived. No pains were spared to inform and interest the public in the enterprise. Public meetings were held, in which elaborate and animated debates were conducted by the most prominent speakers of the city. Individuals were seen and conversed with. The ignorant were informed; the indifferent aroused; the rich were made to see that property would be more secure in a well-educated community; and the poor, to feel that they could not have the advantage of good schools, without these schools were also cheap. The public press was enlisted, and pamphlets published and distributed, in which the whole subject was fully explained. Seldom has the public mind of Hartford been more deeply interested in any enterprise; and, finally, the plan was carried by an overwhelming vote of the largest town meeting ever held in Hartford. Much of the expense of all these preliminary movements was borne by Mr. Bunce; and to the completion of the building, he contributed \$1,000 beyond the amount voted by the society. While this movement was going forward, Mr. Richardson, by his addresses and in the "*School Manual*," was laboring to prepare the way for the establishment of a Normal School, and to this enterprise Mr. Bunce offered to contribute \$5,000.

To return to the doings of the Legislature in 1846. The Joint Standing Committee on Education, to whom the Message of the governor and the Report of the Superintendent was referred, submitted a report, in which, after speaking of the "beneficial effects" of the appointment of a state officer, "as an efficient and authorized head and leader," "to give life and energy to the system," and that "the call for improvement is becoming more loud and emphatic every year," they set forth the following, "plan for the improvement of common schools:—"

1. A *Board of Education*—to be established, to consist of the Governor, Lieutenant-Governor, Superintendent of Common Schools, and three other members, one of whom to go out each year.

2. *School Societies to be abolished*. The *towns* to occupy the place of the societies in all respects.

3. Some encouragement toward the establishment of a *paper* devoted to the subject of education.

4. A *Normal School*—to be established for the instruction of teachers, of which the principal might be the Superintendent of Common Schools, thus making a saving to the state, and enabling it to secure the services of a man fully competent to discharge the duties of both offices.

5. Some encouragement to *Teachers' Institutes, or Association of Teachers* for mutual improvement.

6. Some encouragement towards procuring *libraries, maps, globes, and philosophical apparatus.*

7. Some regulation or encouragement in relation to improved school and out-houses.

8. To prevent a *multiplicity of books*—no school to have but *one kind of spelling-book*; one of geography, one of grammar, and two of arithmetic.

The "Plan" was continued to the next session of the General Assembly, after the adoption of the following Resolutions:—

*Resolved*, That this Legislature approve, in the main, of the plan proposed by the Committee on Education, and believing that when fully matured and carried out with a due regard alike to economy and to the interests of education, it will prove highly advantageous to the state.

*Resolved*, That two thousand copies of the plan be printed and circulated, together with the laws concerning common schools.

Governor Bissell in his Annual Message in 1847, commends the subject of education to the attention of the Legislature as follows:—

In a government resting on the virtue and intelligence of its citizens, where worth and talents are sure to be duly appreciated, and where the avenues to distinction are open to all alike; the cause of education should ever be regarded as an object of paramount importance. It is, and ever has been so regarded by the people of this state. And early, in the very infancy of our existence as a state, were laid, deep and broad, those foundations of morality, intelligence, and religion, upon which has been reared the structure of our prosperity. And although there are many things in which we may not compare favorably with many of our sister states, yet there are others in which we may indulge an honest state pride; in the structures which have been reared and the provision which has been made for the comfort and relief and instruction of those unfortunate classes of our fellow-men, to which I have just alluded; in our Religious Institutions, our Seminaries of Learning, and our Common Schools; in our School Fund, that proud monument of the wisdom and foresight of those who have gone before us, now disbursing through the state, annually, the sum of \$125,000, and spreading the light of intelligence over thousands of youthful minds.

I need not say that we shall be wanting in duty to ourselves, wanting in our duties to the state and its highest interests, if we neglect to guard and protect and cherish these favored institutions; or if we are either cold or indifferent to the early training of those who are to be the future men of the state, and upon whom are soon to devolve its government and its destinies.

Your attention will be particularly called to the School Fund, and its influence upon the cause of education. You will inquire whether it has accomplished all which it ought to have accomplished; whether it has elevated the standard of instruction in our common schools as it should have been elevated; whether it has made these schools what they ought to have been made; and whether that supervision has been exercised over them which should have been exercised. If these inquiries should lead you to the conclusion that there are defects in the present system, which require to be remedied, you will, doubtless, apply the remedy.

In our sister States of New York and Massachusetts, Normal Schools, or Seminaries for the express purpose of training teachers, have been established, and it is believed, with the most beneficial results. I fear we are far behind these states in our efforts to disseminate information on the subject, and to give an impulse to the cause of education in our common schools. Believing, as I do, that the prosperity of these schools is identified with the honor and prosperity of the state, I shall, most cordially, coöperate in any measures calculated to advance their interests.

Mr. Beers, in his "*Second Annual Report of the Superintendent of Common Schools, for 1847*," a document of 119 pages, appended the views of the School Visitors from 200 school societies, on the condition of the schools, and on the plan of the Joint Standing Com-

mittee on Education of the Legislature of 1846, for their improvement. On these views and plan, the Superintendent submits the following (among other) remarks:—

#### CONDITION OF THE SCHOOLS.

These statements, respecting the wide-spread apathy of the public generally, as to the welfare of the schools; the dilapidated and unhealthy condition of many school-houses; the irregular and non-attendance of children at school; the multiplicity of text-books; the want of well-trained teachers and of parental interest and visitation, are made by men practically and officially connected with the schools, all of them as visitors and examiners, most of them as scholars, and many of them as teachers in former years. The concurrent testimony of so many witnesses—every way competent, from every section of the state, and from towns embracing every variety of district as to size and population, with the fullest personal knowledge of the facts, and without the possibility of any concerted plan or any plausible motive to mislead, as to the existence of certain defects in the practical operation of our school system—should arrest the attention of the Legislature, and lead to some well-considered and efficient remedies.

#### PLANS FOR IMPROVEMENT.

Various plans and suggestions, for giving increased efficiency to our system of common schools, have been at different times urged upon the attention of the General Assembly; but none has been more considerably brought forward than that submitted by the Joint Standing Committee of Education at the last session. The features of that "Plan" were drawn up after comparing the views of school visitors from different sections of the state, contained in the last annual report from this department. The plan was approved in the main by a concurrent vote of the Senate and House of Representatives, and continued to the next session, after making provision for bringing it to the attention of the people, in connection with the laws concerning common schools. The plan thus originated, approved, and made known, has received the special attention of the school visitors, whose views on the several features are herewith appended.

The first features of the proposed plan contemplates a "*Board of Education*," to consist of the Governor, Lieut. Governor, Superintendent of Common Schools, and three other persons, one of whom to go out each year. To this board it is presumed that the general supervision of the common schools is to be committed. Without expressing any opinion as to the proper constitution or powers of this board, the Superintendent is convinced that some additional provision should be made for acquiring and disseminating information as to the actual condition of the schools from year to year, and for maturing well-considered plans of improvement. Connecticut is now the only state in New England where the common school system originated and has been most fostered, in which there is no separate department or officer set apart for these purposes.

2. The second feature of the plan of the committee contemplates *the abandonment of our present school society organization, and giving the support and supervisions of the schools to the towns*, where it mainly rested previous to 1795. The converting of ecclesiastical societies having territorial limits, sometimes co-extensive with the limits of the town whose name they bear, but more frequently embracing only portions of a town, and sometimes parts of two or more towns into school societies, had its origin probably in the convenience of the people, and it is supposed by some, partly because the supervision of the schools was thought to belong to the parochial duties of the resident clergy. The more complete organization of school districts, by which the legal voters of a district have now almost the entire management of the school, is claimed to do away with the necessity of school societies, and that the only duty appertaining to school societies, except what relates to the appointment of school visitors, consists in taking care of the burying grounds, the connection between which and our common schools does not appear very obvious. It is also claimed that, by doing away with school societies, (except for the management of local funds,) a large number of officers would be dispensed with, and the duties of examining teachers, visiting



schools, and recommending books, could be performed by a smaller committee having jurisdiction over a larger number of schools. It is also thought, by some, that the proposed restoration of the old town organization of Connecticut, and of New England generally, will break up that apathy which now hangs over the public, and which it is claimed has grown up in part from the separation of the school interest from the other great interests of the community. There is no concealing the fact, that in too many school societies the annual meeting, (which is the only meeting held in the course of the year,) is never attended by more than half a dozen members.

3. The committee recommend that some encouragement be given to a *Periodical devoted to the cause of education*. There can be no doubt that a paper of this kind, judiciously conducted and sent to the officers of each school district and society, would be of great service to this department, and to the uniform and efficient administration of the school law. Through this channel all circulars calling for information, all opinions respecting the construction of any part of the law, all decisions involving a forfeiture of school money, and the annual reports of this department, could be published at a less expense than is now necessarily incurred. But, independent of the convenience and economy of this arrangement, the dissemination of useful information on the construction of school-houses, on methods of classification, instruction, and discipline, on the best way of enlisting the coöperation of parents, on the progress of education in different districts and towns in this state, as well as in other states and countries, would be of incalculable service to committees, teachers, and the community generally.

4. The most important improvement recommended by the Committee is the establishment of a *Normal School, or Seminary for the instruction of teachers*, or the training of the young men and young women of the state, who have the requisite qualifications of talent, tact, and character, to a practical knowledge of the best methods of school instruction and government. This subject has long been before the people of this state. The first distinct presentation of its claims, and one of the ablest ever made, was given by the Rev. T. H. Gallaudet, of Hartford, in a series of articles in the "*Connecticut Observer*," commenced in January, 1825, and afterwards published in a pamphlet. This pamphlet has been republished, entire, or in copious extracts, in most of the educational periodicals of the country, and has undoubtedly aided in preparing the public mind for the action which has already followed in several states, and which is likely to take place still more generally. From the communications received from school visitors on this point, both for this and the last year, it will be seen that the friends of school improvement, from every section of the state, are calling for some legislative action on the subject.

Surely Connecticut, which was the first seriously to agitate the subject, ought not to be the last to avail herself of the wise suggestions of her own citizens, and the experience of two such states as New York and Massachusetts. If the Legislature would pledge the means to sustain the annual expense of one such school, on an economical scale, for a period long enough to give the institution a fair trial, it is believed that there are towns in which it should be located, or individuals, ready to provide the necessary buildings, furniture and apparatus.

5. The Committee also recommend that "some encouragement should be given to *Teachers' Institutes or Conventions*." We are not without experience of the benefits of these gatherings of teachers for mutual improvement. The first assemblage of the kind, for any thing like a systematic course of review and instruction in the studies pursued in common schools, was held in Hartford, in 1839; and one of the largest and most spirited conventions which has come to the knowledge of the Superintendent was that which met in the same city last fall. The conventions which have been held in Litchfield, Winsted, and Tolland during the past year, were numerously attended and called forth the most enthusiastic spirit of improvement.

6. The Committee recommend that "some encouragement be given by the state towards *procuring libraries, maps, globes and philosophical apparatus for our schools*." There can be no doubt that our schools and the community would be benefited by an expenditure which should bring libraries of good books within reach of the old and the young of every district; and that teachers could teach more thoroughly, if they were furnished with the means of illustrating to the eye,

and of enabling the pupils to work out with their own hands, every principle or fact of science capable of being thus illustrated and worked out.

A small appropriation on the part of the state to each district or society, or even town, which would raise the same or a larger sum, both sums to be expended in a library, would in a few years furnish every neighborhood with a course of reading in every department of useful knowledge, and thus carry forward the work of education beyond the school-room, into the family, the workshop, and field, wherever the thoughtful man or child was at work.

7. *School-houses.* That some regulation more thorough than now exists in the School Law should be adopted to secure convenient, healthy, and attractive school-houses in many districts, is clearly shown in the returns of the school visitors, and attested to by the personal recollections of almost every person who has received any portion of his education in a district school. Common decency—a proper respect to the health, manners, and morals of the young especially—calls loudly for better provision on the part of the district, and more attention on the part of teachers, to the out-buildings connected with the school-houses. A law, making it conditional to the enjoyment of the public money by any district, that the school should be kept in a school-house approved by the school visitors, would doubtless arrest the attention of many delinquent districts.

8. The Committee close with the recommendation of further legislative action to "*prevent the multiplicity of books*,"—no school to have but one kind of spelling-book, one of geography, one of grammar, and two of arithmetic." The Superintendent is not satisfied that it is desirable or practicable to have a perfect uniformity of text-books through all the schools of the state. At the same time, there is no subject on which school visitors urge a reform more strenuously, or call more unitedly and strongly on the Legislature for the appointment of a state committee or board, to recommend or prescribe books for the use of the schools. If a Board of Education should be authorized to recommend a list of suitable books, naming two or three most approved in each study, and then it could be made the duty of a convention of delegates from the school visitors of each society in a county, to select and prescribe from this list the books to be used in the schools of that county, a desirable uniformity would soon be secured. Especially would this be the case, if school visitors were authorized, as are the school committee of every town in Massachusetts, to procure a suitable supply of text-books for all the schools, to deposit the same in some central place, and furnish them to schools at such prices as will merely reimburse the society the original cost of the books and charges for transportation, deposit, and commission for sales. Some arrangement might be made by the county convention to have a supply of the books prescribed for use in the schools, kept by one or more dealers, at some central point.

The Message of the Governor, and Report of the Superintendent, together with sundry petitions for the establishment and liberal endowment of a Normal School, were referred to the Joint Standing Committee on Education, consisting of Hon. E. Williams, of the Senate and Messrs. Russell, of New Haven, Rowe, Lay, Carter, Lincoln, Calhoun, Shailer, and Nash. This Committee submitted a Report, in which they deprecate any hasty action on the part of the Legislature;—believing that "the great requisite for successful action on this subject was caution,"—and at the same time acknowledging that "everybody knows that our schools are in a bad condition"—"and not only is little taught in our schools, but that little is so taught as to make the child wish to learn no more." The Committee express an opinion favorable to Normal Schools and Teachers' Conventions or Institutes.

For the establishment of schools where teaching as an art shall be taught, the

returns were more favorable than for some other of the proposed measures. From these replies your Committee have been led to suppose, that the time has come for the state to do something for the establishment of such seminaries. They do not believe that any such outlay can be made as they trust the people will by and by call for, and they believe that the same cautious course should still be followed. It is better even that the people should feel that this General Assembly has done too little, than that any considerable part of them should think we have done too much.

The relief from the former is always at hand, while any measure which should again awaken the economical prejudices of our people, would throw the whole matter back for years. Between these two extremes, with the necessity of present action on the one side, and of great caution on the other, they have endeavored to pursue the course dictated by sound policy; a course which gives immediately, before the commencement of the fall schools, all the benefits of normal instruction to the entire body of common school teachers, at a far less expense than would be required by the permanent establishment of fixed schools for teachers. In connection with this temporary plan, your Committee recommend measures to be taken for the establishing of normal schools of a permanent character.

The recommendations of the Committee were approved by the Legislature in the following form:—

*Resolved*, That the Superintendent of Common Schools be, and hereby is, directed to employ four or more suitable persons to hold, at two or more convenient places in each county, between the 15th day of September and the 31st day of October, 1847, two or more schools of teachers, for the purpose of instruction in the best modes of governing and teaching our common schools; and that the compensation of the persons so employed shall not exceed three dollars per day, in full for services and expenses, for the time occupied in teaching and traveling to and from the several places where the schools may be held, which compensation shall be paid from the civil list funds of the state; and the account of said teachers for services shall be taxed and audited by the Superintendent of Common Schools, and presented to the Controller, who shall draw an order for the same on the Treasurer of the state.

*Resolved*, That a Committee of one from a county be appointed by his Excellency the Governor to make due examination, and report to the next Legislature a definite plan for the support, location, and internal arrangement of one or more schools for teachers, *provided*, the expenses shall not exceed the sum of two hundred dollars.

*Resolved*, That those, and those only, shall be entitled to instruction in said schools for teachers, who shall declare their intention to teach in some public school of the state the ensuing year.

Governor Bissell in 1848, again refers to the subject in his Annual Message:—

At the last session of the General Assembly, a resolution was passed empowering the Executive to appoint a committee of one from each county to make due examination, and to report to this Legislature a definite plan for the support, location, and internal arrangement of one or more Normal Schools, for the training and instruction of teachers. A committee was appointed in conformity to the resolution, and the result of their investigations will be submitted to your consideration.

Under the same resolution the Superintendent of Common Schools was directed to employ four or more suitable persons to hold, at convenient places in each county, two or more schools of teachers, for the purpose of instruction in the best modes of teaching and governing our common schools.

In pursuance of the resolution, these conventions or schools have been held in all the counties of the state; and I am happy in being able to inform you that they have been attended by the most gratifying results; such as to raise well-grounded expectations of valuable and lasting improvement in the system of common school education.

The report of the Superintendent will be laid before you, from which it will

appear that more than one thousand four hundred persons attended these conventions; most of whom have since been engaged as teachers in the common schools of the state. I concur with him, in urging the claims of these institutions on the continued support and patronage of the Legislature. I also entirely concur in the suggestions he has made, in reference to our common schools.

Permit me to say that, whether this subject is to be regarded by you as legislators or as patriots, it is one every way worthy of your highest attention. The cause of popular education is indeed fundamental to every interest of the country; and the sentiment that, "in proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened," is now no less true than when it fell from the lips of the father of his country.

This cause early commended itself to the fathers of New England, and was by them deeply cherished. They introduced the system of free schools, and "opened the fountains of knowledge to all." And in every village, and every hamlet, the school-house was erected simultaneously with the dwelling and the house of worship. The *benefits* of this system we are now enjoying, and the evidences of its *wisdom* are every where around us. They are to be found in the general intelligence, and correct moral principles of our population. In a cheerful obedience to the laws; in that spirit of enterprise which has almost brought together the extremities of this mighty empire, and which transmits intelligence with the speed of light. And there is not a spot in the Union, where the sons of New England have fixed their abode, where they have not carried along with them, and impressed upon society the influence of these early institutions.

It is for us to determine whether they shall be sustained and improved, and made to answer the purposes of their original creation. It is a solemn trust committed to our care; and its obligations can in no way be discharged, but by elevating the standard of popular education, and giving character and efficiency to our common schools. And why should not this be done? Representing, as we do, an enlightened constituency, capable of appreciating the importance of the measure; in the enjoyment of a fund annually disbursing over the state more than \$125,000 for the purposes of popular education, will it not be reproachful to us, if our primary schools, the only sources of instruction to the great body of the people, shall be suffered to languish and decline, or even to remain stationary? Other things may be neglected, and the mischiefs of such neglect be only slight and temporary, or they may be speedily repaired. Such is not the case here. The consequences of neglect are deep and abiding, and extend their unhappy influence to succeeding generations. There is no reason why an education may not be acquired in our common schools which shall qualify a young man to enter upon any of the walks of life, and to discharge its appropriate duties, whether professional or otherwise, with reputation to himself and benefit to the community.

I submit this matter to the consideration of the General Assembly, with the assurance that I will most cheerfully coöperate with you in any measures promotive of the object in view, which you, in your wisdom, may deem expedient.

The "*Third Annual Report of the Superintendent of Common Schools, for May Session, 1848*," in addition to the suggestion of that officer, contains Reports of the persons appointed to conduct the Teachers' Conventions, and Extracts from the Reports of the Acting School Visitors on the condition of the Common Schools, classified under the following heads; 1. General condition of the Common Schools. 2. School-houses. 3. Attendance. 4. Society of Common School. 5. Books. 6. Teachers. 7. Apathy, or Parental and Public Neglect. The whole makes a pamphlet of 153 pages. The following extracts embrace the principal views and suggestions of the Superintendent.

#### TEACHERS' CONVENTIONS OR INSTITUTES.

These Conventions or Schools for Teachers constitute the most important events

in the history of our common schools for the last ten years. More than three-fourths of all the persons employed to teach the public schools last winter, it is supposed, were assembled together for four or five days,—during which time instruction was given by skillful and experienced teachers in the theory and practice of school-keeping, and the most approved methods of teaching in the various branches usually pursued in district schools. The regular exercises during the day were interspersed with discussions, in which the members of the Convention took part; and the evenings were devoted to lectures and discussions upon subjects connected with schools and education—in which parents and others were deeply interested, and in which prominent citizens took part. The good accomplished thus incidentally in the several places where the Conventions were held, by awakening parental and public interest, and disseminating sound views on important topics of school government and instruction, and on the duties of parents to teachers and to the schools where their children attend, was worth all that the conventions cost the state. But the direct and anticipated results of the conventions,—the bringing teachers from different towns in the same county into an acquaintance with each other, and to a knowledge of each other's experience and methods,—the presentation and exemplification by experienced and successful teachers of the means and methods by which they have attained success,—the breaking up in the minds of young and inexperienced teachers of radically wrong notions before they had been carried out into extensive practice, and thus distorted and dwarfed the mind of hundreds of the youth of the state,—the impulse and spirit of self and professional improvement, the desire to read, converse, and observe on the subject of school education and teaching, and to elevate the profession to which they belong,—these results, which were predicted, have been realized as fully as the best friends of the measure promised.

In view of the acknowledged success of these institutes or temporary Schools for Teachers, in this and other states, the Superintendent would respectfully urge upon the Legislature the wisdom of making provision for their continued support and systematic management. He is satisfied that in no other way can so much be done for the immediate improvement of the common schools, and in a manner so acceptable to the people. However wise and useful, ultimately, may be the engrafting of a regularly constituted Normal School upon our school system, in the opinion of the undersigned, the holding of these Institutes in the several counties, in the spring and autumn, and in different towns, until every town shall thus have had the benefit of prolonged education meetings, will accomplish a much larger amount of good in a shorter period of time.

#### SCHOOL-HOUSES.

The Reports of School Visitors, from every part of the state, speaks in strong terms of condemnation of the deplorable condition of many district school-houses.

The Superintendent respectfully commends to the consideration of the Legislature the importance of providing for the dissemination, among school officers and districts, of a document setting forth the evils of school-houses as they now are in too many instances, and containing a variety of plans for village and agricultural districts, and especially for those which are small and poor.

#### SCHOOL ATTENDANCE.

There is a large waste of public money, and a still larger waste of school privileges in the state, in consequence of the non-attendance at school, of many children of a proper school age, and of the irregular attendance of many pupils who are registered as belonging to the public schools.

The opinion is now very general with officers intrusted with the administration of the school system of other states, that the apportionment of school money among the several districts should be based on the actual attendance at school of children belonging to the district, for a certain number of months in the year. This rule would, undoubtedly, call the attention of parents and districts to the pecuniary loss they would sustain from the irregular attendance of their children.

## TOWN OR SOCIETY HIGH SCHOOL.

The power to establish such a school has always existed in the School Law, and in the early stages of our history it was made imperative on a certain class of towns to maintain a school of a grade similar to what is now known by the name of a High School. There can be no doubt that a school of this grade would release the district school of the great number of classes which now distract the attention and fritter away the time of the teacher,—would enable the teacher of the district school to teach the elementary studies more thoroughly,—would bring the means of a thorough practical education within the reach of many promising, but poor children, who would not otherwise enjoy them,—and would exert a powerful stimulus on both the pupils and teachers of all the district schools of the same society.

## BOOKS.

The Superintendent would respectfully make the following suggestions for the consideration of the Legislature :

1. Let this or some other department, acting with the advice and recommendation of the School Visitors (to be ascertained by answer to a printed circular addressed to every society in the state) or a Board or Committee appointed by the Legislature, recommend a list of books for the use of the common schools of different grades, naming two or three of those most approved in each study, and printing them in a list, in the order in which they are approved.

2. Let the School Visitors of every school society be authorized to select from this list the books which shall be used in the schools under their supervision, and when the books are thus selected, let the law forbid any change in such society by the School Visitors for a specified number of (three or five) years. To produce uniformity in the schools of adjacent societies, the School Visitors of any county might be authorized to meet in convention, by delegates from each society, to agree on a list of books for the county.

3. The School Visitors of every society might be authorized to procure a suitable supply of the text-books prescribed, and furnish them to the schools at such prices as will merely reimburse the society the original cost of the books and charges for transportation, deposit and commission for sales.

There can be no doubt of the willingness of the publishers of such books as are prescribed or recommended, to make arrangements to have a supply at some convenient place in each town, or county at least, provided they can be assured that their books will be used for a term of years.

## PUBLIC APATHY.

Whatever may be the cause, there can be no doubt as to the fact, of a deep and wide-spread apathy on the part of parents and the public generally, as to the condition and improvement of the district school. On the part of the educated and wealthy, the apathy is manifested by sending their children to expensive private schools of no higher grade than the district school could reach, by proper efforts on the part of the district. On the part of another, and much larger class, apathy is manifested by staying from school meetings when school officers are to be appointed,—by an unwillingness to assume the labors and responsibilities of these offices,—by an indisposition to be taxed to put the school-houses in suitable repair, and furnish the same with necessary furniture and apparatus. And on the part of parents generally, there is a most culpable neglect to visit the school and encourage and sustain the teacher in his most arduous and exhausting labors. If a farmer was thus to neglect his young cattle, he would be stigmatized as hard hearted and improvident. But the prudent farmer who looks after his flocks and his herds through the pleasant and the inclement season, will fail to go into the school-house, winter after winter, where his children may be suffering discomfort from impure air, from high and backless seats, from a rush of cold air on their necks or feet, from the light falling directly on their books, or, it may be, from the bad instruction and worse temper and example of an incompetent teacher.

The Superintendent does not mean to infer from these and other manifestations



of parental indifference and neglect, that the parents and guardians of children in Connecticut care less for schools and the suitable education of children than in former years, or in other states; but simply from a variety of causes they seem to have got the impression, that a school system placed on the Statute Book, a School Fund established, and school officers annually appointed to administer the one and expend the other, will make good schools and educate their children. A more fatal mistake can not be made. The education of children is the first duty of parents, and no system, however wisely organized or thoroughly administered, no school fund, however large or economically expended, can supply the place of parental interest and sympathy. Parents must look after the system, the funds, the officers, the teachers, and the children. They must visit the schools, and let their interest in the children and the teachers be manifested in the school meeting, the school-room, and at their own table and fire-sides. Until this is done we shall never see the children of the state properly educated, and the school system properly administered.

#### STATE SUPERINTENDENT.

The experience of three years has convinced the undersigned that the duties of this office—inferior to no other in the state, in the importance and amount of labor devolved upon it—can not be satisfactorily performed by an officer who is charged with the business of the School Fund. The regular duties of the Commissioner of the Fund, if properly performed, will occupy the whole time of the most industrious man. The Superintendent can not, therefore, conclude this report without expressing his carefully formed opinion, that the best interest of the common schools of the state will be greatly promoted by the appointment of a suitable person to the office of Superintendent, who shall devote more time to its duties; or by the transfer of these duties to some other department or officer of the government.

The Committee appointed in accordance with a resolution of the Legislature of 1847, reported a plan for the support, location, and internal arrangement of a Normal School, which was embodied in a bill by the Joint Standing Committee on Education, that passed the House of Representatives by a large majority, and was lost in the Senate by one vote. The Committee, in their report, remark: "That, in the course of their examination, whatever doubts any of them had previously entertained, with regard to the utility of such schools, and the expediency of establishing them, these doubts have been entirely removed; such schools are no longer to be regarded as a doubtful experiment."

The action of the Legislature was confined to authorizing the Superintendent to employ, annually, suitable persons to hold at least two conventions or institutes in each county, and to procure and transmit to the clerk of each society a publication on school architecture.

The attention of the Legislature was called to the establishment of Professorships of Agriculture and the Arts, by a memorial of the President and Fellows of Yale College. The Committee on Education reported favorably on the subject; but the resolution was indefinitely postponed by a vote, by yeas and nays, of 165 to 30.

During the discussion of the report of the Committee, unfavorable to the immediate action of the Legislature in the establishment of a

Normal School, an assurance was made, on the floor of the House, by one of the Representatives of Hartford, that the sum of \$10,000 would be placed at the disposal of the state, for the establishment of a Normal School, on condition that the same amount should be appropriated by the state. Towards this sum, James M. Bunce subscribed \$6,000.

During the year, Mr. Richardson continued to publish the "*Connecticut School Manual*," and to lecture on the subject of school improvement in different parts of the state, and, with the assistance of other gentlemen, conducted teachers conventions, or schools for teachers. In pursuance of a resolution of the General Assembly the Superintendent procured and distributed to the clerk of each school society a copy of Barnard's "*School Architecture*."

Governor Trumbull in 1849, in his Message to the Legislature, devotes the following remarks to the subject of education:—

It is hardly necessary for me to say, that too much attention can not be bestowed upon the education of our youth. Our fathers have always considered the cause of religion and education as inseparable. With them, the prosperity of our schools, academies, and colleges, has invariably been an object of anxious solicitude:—and in our Halls of Legislation, the education of the young has, at all times, been deemed a paramount duty.

While we are in the full enjoyment of their labors, let us be careful to emulate their laudable example, so as not only to perpetuate, but materially to improve these most valuable institutions of learning—institutions upon which not only our individual respectability and happiness, but our reputation as a state, essentially depend.

Gentlemen,—I have only to assure you of my cordial coöperation, in any measures tending to advance the cause of science, of virtue, and of enlightened civilization.

The "*Fourth Annual Report of the Superintendent of Common Schools for 1849*," with the accompanying documents, makes a pamphlet of 144 pages. After noticing some indications of improvement during the past year, the Superintendent adds:—

But there is room, even in districts and societies from which the most favorable returns are received, for still greater improvement. From school visitors, from teachers, from the gentlemen appointed to conduct the Teachers' Institutes, and from strangers who visit our schools, after visiting the schools of other states, the testimony is uniform and decided, as to the existence of many and serious defects in the practical working of our school system, and especially of a deep and widespread apathy on the part of the community generally, as to the condition and improvement of the district schools. The Superintendent can suggest but two modes in which this apathy can be effectually broken up, and a new order of things introduced into all our school arrangements.

1. The office of Superintendent, whose duties the undersigned has endeavored to discharge as faithfully as his other and primary duties to the school fund will allow, can be transferred to some other officer or person of suitable qualifications, who can devote a considerable portion, or the whole of his time, to the supervision of this great interest,—to visiting the schools, delivering lectures in different parts of the state, conferring with school visitors, as to plans of local improvement, organizing and animating by his presence and addresses, the Teachers' Institutes,—making himself acquainted with all that is doing in other states, in the great field of popular education, and communicating from year to year to the

Legislature and the people, the results of his experience, observation, and reflection, as to the condition of the schools, and best plans for their improvement.

2. One Normal School, or Teachers' Seminary, organized and conducted in reference to the peculiar circumstances of our own state, in connection with the temporary schools for teachers, which are already provided for, can be established. This will introduce an element of progress into every district, in which the teachers who may enjoy the advantages of this special training for their duties, may be employed, and thus address to the people the best of all arguments in favor of school improvement. In place of any new argument in favor of this measure, the Superintendent will content himself by referring to the manner in which it has been urged, from time to time, upon the attention of the people and Legislature of this state.

After quoting from various official and legislative reports and recommendations, the Superintendent remarks:—

Such is a brief history of the manner in which the special training of teachers for their work has been brought before the Legislature and the people of the state. To this it may be added, that many essays on the subject have been published in the public prints and in pamphlet form, and that, in the course of the last six years, it has been distinctly presented in the written reports of the school visitors of more than half of the school societies of the state. It would be an insult to the common intelligence of the people of the state, to suppose that the subject was not understood. And, as no considerable opposition has been manifested, it may fairly be presumed that they are prepared for some action on the subject.

The recommendations of the Superintendent were favorably acted on by the Legislature, by appropriating the sum of ten thousand dollars, paid by the State Bank of Hartford, and of one thousand dollars, paid by the Deep River Bank, as a bonus for their respective charters, for the support of "one Normal School, or Seminary for the Training of Teachers, in the art of instructing and governing the Common Schools of the state," for a period of four years, under the charge of a Board of eight Trustees; and by making the Principal of the Normal School, *ex-officio* Superintendent of Common Schools.

The Board originally appointed, consisted of Francis Gillette, of Bloomfield, for Hartford County; Oswin A. Doolittle, of North Haven, for New Haven County; Francis Bacon, of Litchfield, for Litchfield County; Asa Fish, of Stonington, for New London County; Eli T. Hoyt, of Danbury, for Fairfield County; Ezra S. Williams, of Saybrook, for Middlesex County; Loren P. Waldo, of Tolland, for Tolland County; and John D. Baldwin, of Thompson, for Windham County. The Board organized on the 7th of August, 1851, and invited, by public notice, proposals for the location of the school, and at an adjourned meeting on the 6th of September following, appointed Henry Barnard, of Hartford, Principal of the School, who became, in virtue of that appointment, Superintendent of Common Schools. Mr. Barnard accepted the appointment "on condition that an Associate Principal should be appointed to take the immediate charge and instruction of the Seminary, while he gave such attention to the in-

stitution as should be found compatible with the general supervision of the common schools of the state,—for which his studies and previous experience might in some measure have qualified him.”

The following is the “Act” under which the duties of school supervision was transferred from “the Commissioner of the School Fund” to the Principal of the State Normal School.

“An Act in Alteration of ‘An Act concerning Education.’”

SEC. 1. *Be it enacted by the Senate and House of Representatives in General Assembly convened*, The Principal of the State Normal School, shall be, *ex-officio*, Superintendent of Common Schools, whose duty it shall be to exercise a general supervision over the common schools of the state, to collect information from school visitors, in the manner provided in the twenty-fifth section of the Act concerning Education, and from other sources, to prepare and submit an annual report to the General Assembly, containing a statement of the condition of the common schools of the state, plans and suggestions for the improvement and better organization of the common school system, and all such matters relating to his office and to the interests of education as he shall deem expedient to communicate.

2. That the Superintendent appointed by virtue hereof be, and he is hereby authorized and directed to hold at one convenient place in each county of the state in the months of September, October, or November, annually, schools, or conventions of teachers, for the purpose of instructing in the best modes of governing and teaching our common schools, and to employ one suitable person to assist him at each of said schools.

3. That the compensation of the Superintendent shall be three dollars per day, in full for his services while actually employed in performing the duties required of him by law, and shall be allowed his necessary disbursements for traveling expenses, stationery, printing and clerk-hire, in the business of said office. And the person or persons by him employed in assisting at said school shall be allowed not exceeding three dollars per day for the time occupied in traveling to and from, and attending said school conventions; which compensation and disbursements shall be paid from the civil list funds of the state, after being taxed and allowed by the Comptroller, who shall draw an order on the State Treasurer therefor.

4. The Superintendent of Common Schools be, and he is hereby directed to give reasonable notice to each school society, of the times and places of holding said schools or conventions, and such other notice to the teachers as he may deem expedient.

5. That so much of the tenth section of the Act concerning Education as constitutes the Commissioner of the School Fund, *ex-officio*, Superintendent of Common Schools, and the resolve, passed in 1848, providing for employing persons to hold schools of teachers, and for holding the same, be, and the same are hereby repealed. *Provided*, that the Commissioner of the School Fund shall, *ex-officio*, remain Superintendent of Common Schools, exercising all the powers heretofore conferred on him, until the Principal of the State Normal school shall be appointed, and enter on the duties of said appointment.

APPROVED, June 22d, 1849.

The Rev. T. D. P. Stone, then superintendent of the department of instruction in the State Reform School at Westboro', Massachusetts, and an experienced teacher in every grade of common schools, was appointed Associate Principal, and entered on the duties of his office, on the 15th of May, 1850. The history of the State Normal School, both of the efforts to secure its establishment, and of its progress from year to year, down to 1863, will be given in a separate chapter.

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and development. The second is the fact that the United States is a nation of immigrants, and that its history is a history of the struggle for a common identity.

### THE STRUGGLE FOR A COMMON IDENTITY

The third is the fact that the United States is a nation of diverse peoples, and that its history is a history of the struggle for a common identity. The fourth is the fact that the United States is a nation of free men, and that its history is a history of the struggle for a common identity.

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## VII. THE TEACHER'S MOTIVES.

BY HORACE MANN, LL.D.,

Late Secretary of the Mass. Board of Education, and President of Antioch College, Ohio.

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ALL labor is delightful or irksome; noble or ignoble; and right or wrong in the sight of God, according to the quality of the motive that prompts its performance. That the moral quality of an action is always determined by the nature of the motive that begets it is a truism. But this is not the whole of the truth which is contained in that truism; the perseverance, the sustaining and uplifting energy with which we prosecute a purpose: the joy or loathing that wings or bemires our steps, in whatever we undertake, depend upon the motive that inspires us. Motive may hallow the most servile or desecrate the most sacred employment; may elevate into piety the menial office of washing a Savior's feet, or profane into perfidy and murder the privilege of saluting the Savior with a kiss.

Every body knows that the scale of motive is infinite in extent. It reaches upward to God, who is at the moral zenith; and it sinks to the moral nadir of all that is anti-god-like. Some motives are born of nature, and are what are called spontaneous. Some are the offspring of a cultivated intellect, and others of a moral and religious education. In cases of high necessity, nature prepares special motives to meet special exigencies. In the brute creation, the love of the young lies dormant, until awakened by the birth of their own offspring, but as soon as that event occurs, there is sure to flame up the blind, resistless orgasm of maternal love. I have seen a barn-yard fowl fly defiantly at a railroad locomotive with its attendant train, for daring to invade her walks when she clucked forth her chickens. I have had the most timid and wild of all our wild-fowl,—the partridge, fly in my face when accidentally obtruding upon her brood, in a woodland ramble. There is something which seems far more heroic and poetic, in the scream and swoop of the eagle, when her nest is invaded, than in her loftiest sunward flights; and the lioness bears about in her breast a latent magazine of rage, which nature stored there for the protection of her whelps. A mother is transfigured, when her babe is



in peril. Fearlessly she climbs mountain heights, or plunges into ocean depths. During a child's sickness, her spirit seems to perform the miracle of abrogating or suspending the laws of the body. She can labor without rest, watch without sleep, subsist without food. An exaltation of motive works the seeming miracles.

There are other motives which exist to some extent in all men, at all times; but they are variously combined, and they operate with various degrees of intensity. According to their several natures, they form the character and determine the destiny of their possessor. What made Columbus hold on in his course, while all his crew mutinied, and while nature herself, acting through the magnet which she had lent him as a guide, seemed to remonstrate against his audacity? What upheld those self-exiles, the Pilgrim Fathers of New England, as they went from England to Leyden, and from Leyden to Plymouth Rock, but a motive that was founded upon the Rock of Ages? In fine, motive determines every thing. It makes the same external act or course of conduct, high or low, joyous or painful, sacred or profane. It gives fertility to our life, or smites it with barrenness. It makes a king on his throne tremble, or a martyr on his scaffold triumph.

Before considering the motives by which you as teachers should be animated, I deem it proper to lay open for your inspection, my own motives for addressing you on this subject.

I come before you, my friends, feeling an unspeakable interest in your personal advancement and professional success. If there be any class of persons toward whom my heart yearns with a tender, gushing, and deathless affection, it is the teachers of our youth. My nerves are intertwined with their nerves; my heart thrills or throbs with theirs; and so close is the affinity I feel for them, that their good or ill fortune is matter of *personality* to me. If I have any earthly ambition, it is that which can be gratified only by their success; and all the high hopes which I do avowedly entertain of a more glorious future for the human race, are built upon the elevation of the teacher's profession and the enlargement of the teacher's usefulness. Whatever ground of confidence there may be for the perpetuation of our civil and religious liberties; whatever prospect of the elevation of our posterity; whatever faith in the general Christianization of the world;—these aspirations and this faith depend upon teachers, more than upon any, more than upon all other human instrumentalities united. And if in the councils of God, there be a gracious purpose of restoring his lost image to the human race, I believe that he will choose and anoint the teachers of youth among the choicest of His ministers for the holy work. In addressing teachers, therefore, I feel

that I stand upon holy ground; for I am in the august presence of the highest interests, mortal and immortal;—I am in the midst of the eternal principles of moral life and moral death. God's law, human accountability, the unending consequences of our conduct, encompass me about. Amid these awful concernments, the most splendid of earth's objects fade into dimness; the most magnificent of earthly ambitions wane and recede, and I am admonished, as with no mortal voice, to speak alike in the love and in the fear of truth.

This, therefore, my friends, is no occasion for flattery. I come not here to feast praise-loving hearts with honeyed words, or to sing lullabies over disquieted consciences. If the worm gnaws in any breast, let it gnaw, until it shall eat out the very pith and core of vanity and egotism. If the fire burns, let it not be quenched, until the dross shall be purged from the gold. If there be a noble-hearted teacher here present, I know that he or she would rebuke me if I should spend the passing hour in magnifying his rights, forgetful of his duties; if I should extol the dignity of his profession, as though he had created it, instead of being obligated by it; or in telling him that because he grasped the implement of Solomon in his hand, he, therefore, must have the wisdom of Solomon in his head. As it is the duty of the faithful physician to probe a wound to the bottom, though the patient does flinch; so it is the office of the faithful friend to unmask any low or unworthy motive which may lurk in the heart of his friend. Would that I could so unfold our responsibilities to the rising generation, and our duties to heaven, that each one of us should clothe himself in the sackcloth of humility, and cry out from the bottom of his heart, "Woe is me, that in performing the great work which the Lord has committed to my hands, I have been so unprofitable a servant."

In considering the motives by which teachers should be governed, I shall begin with the lowest.

I maintain that it is not only right and proper for a teacher, but that it is his duty also, to have reference to the recompense of reward; I mean pecuniary reward, or in the vernacular, *dollars and cents*. In this, as in every other vocation, the workman is worthy of his hire. To say that in proportion as a work is invested with high and sacred attributes, it is therefore to go unpaid for, transcends transcendentalism. When it shall be found that a man's natural appetites for food and beverage shall die out, one after another, as he enlists in more sacred callings, it will be good evidence that a life devoted to holy labor should forego those natural supplies which it no longer needs. When a minister of the gospel, with a family to be educated, can

subsist, as the chameleon was once said to do, on the air; when a missionary to the Arctic regions can keep his blood at the temperature of  $98^{\circ}$ , without clothing or shelter; or when an apostle, or one greater than an apostle, can sequester himself from all worldly cares and pursuits, and devote his life to training up children in the way they should go, and the ravens shall bring him his food and raiment; then I shall believe that all our teachers ought to do, as some of them are now almost compelled to do—work for nothing and find themselves. But so far as I can learn, the experience is universal in our times, that a healthy stomach, after a strict abstinence of twelve or fifteen hours, will crave food, however pure the conscience may be; or in other words, a conscience void of offence will not replenish a stomach void of nourishment. So a missionary, sent naked to Iceland or Spitzbergen, will freeze, however ardent his benevolence; and the most exalted piety will not be a sufficiently tenacious cement to hold body and soul together, without a little alloy of animal food; or at least, without some chemical amalgam whose principal ingredients are bread and butter.

But while I maintain that it is right for a teacher to make sure of an honorable and equitable salary;—nay, that it would be inexcusable in him to make no provision for his own household—whether that household be in the plural or have just passed into the dual, or still remain in the singular number,—still, when he has deliberately agreed upon a price for his services, all pecuniary considerations should forthwith be dismissed from his thoughts. He has then come under the most solemn obligations to perform a certain amount of duties, and no inadequacy in his compensation, however great, can excuse any neglect in his duties, however small. The pilot must not sleep and suffer the vessel to be wrecked, on the plea of short pay.

What then shall we think of a teacher, who having secured the most liberal salary, seeks to contract his duties within a narrower and narrower limit, and grudgingly performs even those which are embraced within the contracted circle; who spends his purloined leisure in pleasure-seeking, in pecuniary speculations, or without the most cogent reasons in the lottery of school-book making? What of him who clips a half hour from the morning or afternoon session,—which however it may stand in the civil code, is a greater offence in the moral one than clipping the king's coin? What of him who carries his body only to the school-room, while his soul plays truant; and who, when his classes are hungering and thirsting for spiritual food, gives them for bread, a stone; for a fish, a serpent; and for an egg, a scorpion? There is no neglect on earth so criminal as the neglect of a teacher

to do his duties to his scholars; and the darkest dungeon in the realms of "outer darkness" will be reserved for those teachers who through sloth or worldliness suffer these little ones to perish.

There is another class of motives, not indeed of a very high or meritorious character, but which incur no censure, unless indulged in to excess. I refer to the teacher's desire of general approval, and especially to the mature and time-satisfied opinions of those who have been his pupils. The common credit or discredit, which inures to a workman, for doing his work well or ill, is an allowable incentive to fidelity. The reports which will go abroad respecting the literary proficiencies and moral condition of a school, at the end of a term or a year, must be an auxiliary stimulus to exertion, in every mind that is not either too high or too low to be classed among the human. There is not an artisan or an artist, from a cobbler to a sculptor, who is not elated or depressed by the prevalent opinions of the public respecting the quality of his work. "An advancing school," "a stationary school," "a retrograding school," become expressions of weighty import, when they are uttered by every mouth in the district; when recorded in the school committee's report, to be read in open town-meeting or printed for general perusal, and at last, perhaps, published in the annual Abstract of School Returns. Now, though the condition of a school is modified by many things, yet more than any other thing, it is modified by the character of the teacher. And hence, whatever other impress is stamped upon it, the teacher's image is most conspicuous. In all schools kept by the same teacher for any considerable length of time, he determines the number of the dunces, as well as the number of the scholars and the gentlemen. A teacher who is a dolt himself, makes scholars who are dolts, in the same way that a poor farmer impoverishes a fertile farm. A teacher, therefore, who decries the general capacity of his scholars, disparages himself; and all intelligent people who hear his detractions, say, "No wonder; does not like beget like?" On the other hand, we know that an accomplished teacher will take the roughest boy, and by skillful and constant manipulations will smooth and polish him into a gentleman; he will take the most metallic and hard-hearted wretch, and by placing him in such positions that his own electric currents may flow through him, he will at last endue him with a celestial polarity.

But the future and abiding opinion, formed of a teacher by his pupils, is a far weightier consideration. Such an opinion will be formed and will be expressed. Every person remembers his school teachers. Almost every one is so situated in adult life, that he can express his opinion of his former teachers without fear or favor. If a teacher has

had large numbers under his care, for a series of years, he has sent out a sufficient company to make, by themselves, a very formidable public opinion. In the pleasures or business of life, these former pupils will meet. In recurring to bygone days, the school and the teacher will rise to vivid recollection. Merits and demerits will be remembered, and an honorable or a condemnatory judgment be awarded. When a teacher has kept large schools, and sent out company after company for successive years, there is probably not a day in the year, and perhaps not an hour in the day, when his excellencies or his faults are not rehearsed; and if there were any truth in that old-fashioned superstition, that the right or the left ear burns, as people are speaking well or ill of us, all old teachers must always have, at least one, if not two, very hot and flame-colored ears.

Reflect on this a little, my friends, for it is really worthy of your attention. All handicraftsmen, all cultivators of the soil, who have any regard for their reputation, exercise some care and caution, in regard to the fabrics or the products, which they exhibit at home, or send abroad for sale. The perishable materials of the loom, which hardly survive their manufacture for a year, the consumable products of the earth, the most enduring of which are expected to last only till another harvest, are all so many witnesses, for the time being, of the skill and fidelity of their producers. But these workmen send forth dumb commodities,—things speechless from their birth, that have no memory for past evil or good, that can break forth at the mention of their producer's name, into no ejaculation of heart-felt gratitude, nor utter curses for remembered injuries. But what sort of plants are they which go forth from the teacher's nursery? Are they animals? Will you hear no more from them after a twelvemonth? Or in the common course of nature, will they not last for your honor or shame, as much longer than you last, as their years are now exceeded by yours?

And again, are the products, which go forth from your hands, voiceless? Do they wait for some bystander to discover their origin and to make proclamation of it? Or do they, each in his own sphere, make this proclamation themselves? If a man sends a shabby boot or shoe into the market; if he sends a yoke of badly trained cattle, or a vicious colt, to be sold at the Fair, he puts no earmark on the work of his hands. He gladly compounds for secrecy. He feels like a rogue who has counterfeited the current coin,—who desires to pass off his base money and abscond. But the miserable teacher can not deny or conceal his productions. If he does not proclaim them, they proclaim him. They bear his earmark on their bodies and on their

souls as plainly as though they came bleeding from the pillory. The records kept by a teacher who had been in the same school for eleven consecutive years, in Massachusetts, showed that one in every nine of his boys had been sent to the State's prison, the jail, or house of correction. When the question arises, who presided at the formation of a character, the teacher can not prove an alibi. There goes a man whom everybody calls a vile, calumnious bigot; and you, Mr. Arch-bigot, so culled and collated the divine texts as to make him so. You taught the bad Levite to hate the good Samaritan. Indeed the whole subsequent life of a pupil may be considered as a sort of practical commentary, of which the teacher is the text. A pupil may be, not a standing but a walking advertisement of a teacher's incompetency; and by the necessity of the case, the teacher can not help himself. No court of Chancery can grant an injunction to stay his proceedings; the nuisance shouts its origin, and, what is worse, the teacher can not abate it. His only hope and chance are to wait until death shall remove this spiritual offspring from his sight; but death will probably take the parent before the child. I do not say this is true in regard to all scholars and under all circumstances, but it has been and still is true, to such an extent as to justify caution and excite alarm amongst all teachers, at least all permanent ones. And such results are becoming more and more extensively true, every day we live. Just in proportion as the art and science of education advance, just so far will the character of individuals be more and more referred to the specific influences of the teacher under whom they were trained. Early training and adult character will be more and more recognized as cause and effect. The union between teacher and scholar will become closer and closer, and the character of the former will be reflected from the conduct of the latter, in more legible inscriptions of honor or shame.

I have said that pupils will go forth into life, pronouncing praises, or, perhaps, maledictions, upon their teachers, wherever they go. In one respect, this reputation falls short of the truth. A pupil may bestow the highest verbal commendations on a teacher, and express ardent gratitude toward him, but yet with such accompaniments of speech and of manner, as to betray both the teacher's folly and his own. I recollect having once heard a man, who had long passed middle life, when addressing an intelligent audience of at least a thousand people, advocate emulation among scholars, and the bestowment of medals, in schools. To make his argument more effective, he gave us a chapter from his own school history. He described the competition between his classmates and himself for the medal which had been



offered;—how they strove but he won; how swiftly they ran to reach the goal, but how he outran them all; how worthy the honor his rivals were, but how he excelled them and triumphed. In order to prolong and magnify this self-laudation, he introduced the teacher, and bespangled him with garish compliments; because the teacher had had the sagacity to see that the boaster was entitled to the prize. When the egotist had done,—in all that audience of a thousand persons, I do not think there was an intelligent man or woman, who did not say, “Poor Pupil! Poor Teacher! What precious fools you have both made of yourselves!” So, on the other hand, a man may upbraid and vilify a teacher, on account of the treatment received from him,—in such a way, however, that every sagacious hearer shall say, at once, that the teacher must have had the most ample justification for doing all he is blamed for. And this is as true in matters of intellectual instruction as in moral guidance. Suppose a man tell you, how perfect a reader his teacher was, and how careful he was to train him, according to the most perfect models of the art, and then gives you a disgusting specimen of ultra theatrical heroics, in proof of his assertion. As the public become more discerning on this subject, there will be a closer and closer approximation to justice, in the praise or the blame awarded to teachers, on an inspection of their work. In short, every word of a teacher, whether shouted or whispered, awaken an echo which will live forever. Year after year, while he survives, and years after he shall be dead, the reverberations will come back to salute his own ears and the ears of his friends who outlive him, in tones of approval or condemnation.

Though an inadequate expression of the truth, yet for want of a better illustration, I would compare each *professional* teacher to a great organ-builder,—each child whom he educates being one of the pipes wrought by his hand into the living instrument. These pipes are all instinct with sound, for such is their nature. Tones of some sort, they will emit, and nothing but death,—nay, not death itself can silence them. The teacher, by his dexterity or his clumsiness, moulds and shapes, opens or contracts these pipes, in accordance with, or in opposition to the laws of his heavenly art. According to the benevolent or the tyrannical spirit of his prelections, he gives them the form, and breathes into them the soul, which will afterwards go forth, uttering divine or savage sounds. Day by day, and year by year, under his ever-repeated touch, the pliant fibres of their vocal apparatus harden and consolidate into those enduring forms, which shall determine the quality of the articulate music they will afterwards discourse. I pretend to no special quickness of ear, either for poetry or music,

but on entering a school which has been taught for a long time by the same person, it seems to me that I need no imagination, but only the common faculty of hearing, to catch the air or strain with which these organ pipes are spontaneously vocal. You will no sooner set foot in a school-room which has suffered under a long reign of violence and severity and terror, than you will hear this teacher-built organ growl out its angry dissonance.

In another school, a lovely female teacher is tuning her living instrument to sing such strains as this:

As zephyrs to the Æolian chords,  
As dew and sun to flowers;  
So sweetly fall her heavenly words  
On these glad hearts of ours.

Lit by her smile, the murkiest sky  
With Orient splendor glows;  
Rain-drops are pearls, and 'neath her eye,  
Each snow-flake falls a rose.

Oh grant, Dear God, that we may live,  
And win her angel powers;  
In turn to childhood's heart we'll give  
The heaven she gave to ours.

Or in the case of some noble old teacher, who has spent his life in preparing a soil rich as Eden, and in sowing it with the seeds of high thoughts and pure sentiments, a strain bursts forth loftier and diviner than ever came forth from cathedral organ, or from strong-voiced orchestra with its thousand exulting instruments. His pupils pour out their lyric strains in this wise:

Hail to the Framers of our mortal frames!  
Feeble and frail were we,  
An insect progeny,  
Scorched by the summer, and by winter froze;  
Pain choked our first drawn breath,  
Disease preluded Death,  
And Nature's kindest elements were foes,  
For bodies prone that crawled like worms,  
He reared these heaven aspiring forms,  
And in each arm and foot and hand,  
Put steel-spring fibres for old threads of sand;  
Till now in Health's invulnerable mail,  
All toils, all perils, fearless we assail;—  
Knowing that whatso'er in earth is stored  
Of giant might, still mightier is its Lord:  
In sun or rain  
On mount or main,

Torrid or Arctic,—wheresoe'er we dwell,  
 Nature's fierce powers are liege men of our will;  
 Hail to the Framer of our mortal frames!  
 Hail to the builder of our god-like minds!  
     Through space and time he sought,  
     Wherever God had wrought;  
 Saw where the deep foundations of the world were laid,  
 And measured up the starry dome that arches overhead;  
 And said, upon this depth and breadth and height of plan,  
 I'll build the structure of my pupil—Man,  
     Arts, knowledge, sciences, he took,  
     With all the tongues wise men have spoke,  
 And gathered in the Dome of Thought,  
 The truths wherewith God's realms are fraught,  
 Till, in the mystic chambers of each brain,  
 Creation was created o'er again!  
 Hail to the builder of our god-like minds!  
 Hail to the Former of our deathless souls!  
     Tutor, Securer.\* Blessed be his name!  
 Meek follower was he of Him who came  
 To save the lost. He saved us from the shame  
     Of Earth's ambitions, vanities, and lies,  
 And our young hearts baptized with flame,  
     Whose fount is in the skies.  
     Copious his lessons overran  
     With love to God and love to man,  
     And lest his *Words* we might forget,  
     His *Life* the holy signet set.  
 While others proudly sought to show  
     The vision of a heaven above,  
     By truth and peace, by joy and love,  
     He imaged heaven below.  
 Oh, haste the eternal day,  
 When like bright stars around  
     We each shall gem  
     The diadem  
 With which his brow is crowned,  
 Hail to the Former of our deathless souls!

And thus is every professional teacher, through every day of his life constantly preparing,—or rather composing,—some lofty anthem, or some low doggerel, which shall be pealed to his honor or shame, as long as his memory lasts.

How careful would every mechanician be, if each well or ill-made wheel, in all his machines, instead of an industrious and business like humming, or a distressful creaking, should boldly articulate the name of its maker, at every revolution. Who then shall set bounds,

\* It is a beautiful fact that the etymon of the word Tutor means to protect, defend, or secure.

even to the rational solicitude which every teacher should feel in regard to those living and speaking products that pass from under his hand?

Another motive which should powerfully urge on a teacher to the full performance of his duty, is the desire to elevate the profession to which he belongs. "Every man," says Lord Bacon, "is a debtor to his profession;"—which means, as I suppose, that every man, by the mere fact of membership, comes under an implied obligation to render that profession some valuable service. Surely it would be held dishonorable, not to say a dishonest act, if a man should join any partnership, corporation, or guild, appropriate to his own personal advantage, some portion of its general funds,—whether those funds might consist of money or of respectability,—and should then, without requital, desert the company he has defrauded. Still worse would it be, if the interloper should bring general discredit upon his fellow-members, or degrade the character of their employment. Each of these offences the incompetent teacher commits. In the first place, does he not pocket more than his equitable share of the public money given for the support of schools; or if I may use a technical phrase, current among rogues, because it so well describes the quality of his conduct, does he not *crib*? In the second place, he degrades the standard of good school-keeping, and covers all his brethren with some degree of odium.

On the other hand, the accomplished teacher not only performs an invaluable service to all his pupils, but he sheds lustre upon all his fellow-laborers, and he elevates the common sentiments of mankind, in regard to the dignity of the employment. By making the profession honorable, he increases its attractive power, as a profession, and thus draws minds of a higher order to engage in it and adorn it. This aggrandizes it and irradiates it still more, and action and reaction hasten the grandest results. The employment itself is thus lifted more and more out of the sphere and reach of ignorance and incompetency. Nor is this all the good service which the accomplished teacher renders. He is perpetually improving old methods, and inventing new ones, for the instruction and government of children. These improvements enable all teachers to do their work better and easier, as well as to do more in the same time. It is the opinion of the best teachers that the art of teaching is yet in an exceedingly rude state, and that its instruments and appliances are yet to be as much improved, as navigation has been improved by steamboats, or land travel by railroads. It is only the incompetent teacher who mistakes the circumference of his nutshell for the outside of the

universe. Some great improvements have already been made, and doubtless, in this, as in all the mechanic arts and in all the sciences, still greater ones are to follow. The black-board is to vivid and exact instruction, what the art of painting was to civilization; and yet the black-board does not perform one-fourth of the service which it will do, when the art of drawing becomes a common attainment. A black-board, to a teacher who can not draw, is, with the exception of arithmetic, very much like a library to a man who can not read. Now, all the losses incurred through deficiency, as well as all the advantages gained by skill, are daily illustrated in the practice of the accomplished teacher. His life is a lesson on the *exhibitory* plan. What Watt and Fulton were to the steam-engine; what Franklin was to electricity, Newton to astronomy, Bacon to philosophy, Columbus and Vasco de Gama to a true knowledge of the earth—all this are accomplished teachers,—the Pestalozzis, the Wilderspains, and the Colburns, to their profession, and its professors. Thousands and tens of thousands,—a profession reaching to the end of time—will do homage to their memories.

Another motive which should operate strongly upon the mind of a teacher, is the desire to be master of his business. Here all selfish and all benevolent promptings coincide, and impel with united force in the same direction. Just so far as any one improves himself as a teacher, he improves himself as a man, and elevates his standing as a citizen. Consider, for a moment, upon what vantage ground a finished teacher stands, and the attainments which are indispensable in his daily business—if he has the good sense to cast away all pedantry—are available in his daily intercourse with men. Let us look at this point a little in detail, for I think many teachers do not fully appreciate, in this particular, the advantages of their position. Even in the lowest and most mechanical departments of a teacher's duty, his attainments are hardly less serviceable, in his daily intercourse with the world, than they are in the school-room. Every teacher of respectable qualifications for the humblest class of our district schools, is a perfect speller of all the common words in our language, he is also a good penman and a good reader. As a grammarian, he can both speak and write the English language with propriety. As a geographer, he is acquainted with every city, mountain, river, and island of any note in the world, knows all the political divisions of the earth; and has the principal statistics of population, commerce, religion, education, and so forth, at the end of his tongue. And as an arithmetician, he can solve, with facility and correctness, at least all the questions that ever arise in the ordinary business transactions of life.

Now into whatever circle or association such a teacher may be thrown, his information will come into frequent demand, and he will be always able to take a respectable, and often a conspicuous part in conversation. He will be better prepared than any others, excepting perhaps a few professional men, to write a letter, draft a circular, or make a report, which, in its orthography, grammar, style and arrangement, shall be substantially faultless. If the news of the day, whether from armies, or from missionaries, suggest any geographical inquiry, he is ready to answer it. Being familiar with arithmetic, he will declare the answer to any question that may arise in this branch, while others are puzzling over the preliminaries; and he will be able to detect, at a glance, the thousand mistakes into which the half educated are constantly falling. I say then, that a competent teacher for a common district school enters any ordinary circle of men and women, or takes part in the business of any organized body,—whether it be a temperance meeting or a town meeting, under very considerable and very desirable advantages. He possesses all these important advantages, too, the first year he begins to teach, and however ordinary the school over which he presides. But suppose him to continue in the business of teaching for twenty or thirty years, what abundant and enviable opportunities does he possess for becoming a real master of his profession, as well as for obtaining great prominence and consideration in society. The permanent teacher will enlarge his knowledge in all directions. He will expand his grammar into philology, rhetoric, and logic. He will turn modern geography backward into ancient. He will make geography, biography, and history mutually illustrate, diversify, and enrich each other. In connection with book-keeping, he will not only learn the common forms of business, but many of the leading points of the Law-merchant. Through mechanical and natural philosophy, especially if to these he adds chemistry, he will become acquainted with that extensive and beautiful field of inquiry,—the application of science to the arts of life. Through political and moral science, he will examine, as it were by a celestial light, the condition of individuals and nations and learn what conduct, what institutions, what form of government leads to their exaltation or abasement. Through astronomy, he will look outward into infinite space, and through geology backward into infinite time; and he will never enter his school-room, or thoughtfully survey the children before him, without thinking of heaven and an hereafter. Besides being a careful reader of every leading work and periodical pertaining to his profession, he will, through newspapers and reviews at least, keep up with the times, as we familiarly express it, and learn the progress



which great principles and great causes are making throughout the world. Now it will not be questioned that a well-bred person of spotless character, and possessing this variety and amplitude of information, will be a welcome inmate in any society or family, and will adorn whatever circle he may enter. His manners will please, his kindness will endear, his good humor, nurtured by his intercourse with children, will enliven, his knowledge will instruct, his dignity and worth will win spontaneous deference and respect,—sometimes rising to reverence.

It has been remarked a thousand times, that the profession of the law prepares a man for becoming a politician,—(I use this word here in a good sense,)—because a lawyer, by his daily studies, is becoming familiar with most of the great principles on which the statesman proceeds. So the teacher, if he be true to himself, is daily making acquisitions which assimilate him more and more to all the leading minds, in all the leading departments of life. He becomes a literary and classical critic, and he is consulted by scientific men. On the side of political economy, he approaches the statesman, and on the side of ethics he equals the moralist. As a physiologist, he is better than a physician, and as a trainer of children in the way they should go, he will advance the cause of virtue and humanity, more than as many polemics as could stand within the orbit of Saturn. In himself alone, he is a temperance society and a peace society; he goes for the abolition, not of one evil only, but of all evils, and he is the most effective of Home Missions.

But suppose a teacher, on being asked to compute the value of a cord of wood, at five shillings and sixpence a foot, makes it come to between three and four hundred dollars; or finds, by slate and pencil, that the legal interest, on a note of hand for one year, is just six times as much as the principal; or when inquired of, who wrote the Acts of the Apostles, says it was the apostle Acts; or, when questioned as to what were once considered the four elements,—says, earth, air, fire, and brimstone; or, to take example of men who have been through college, declares that he does not mean to read Gibbon's Decline and Fall of the Roman Empire, till he can read it in the original Latin; or does not know what constitutes hearing evidence in law; nor the logical difference between *a priori* and *a posteriori* reasoning in logic; or what is worse than any ignorance, however thick or black it may be, carries the manners of a haughty pedagogue into society, and demands that men shall say his creed after him, word for word, just as he demands of a child four years old, that he shall repeat his *a, b, c*, or of a boy in the Latin grammar, that he shall say *hic, hec, hoc*; or decides all the momentous questions connected with Prison Discipline,

by the rule of his own school-room;—that in all cases of transgression, corporal punishment is the first resort;—suppose these things, I say, and such as these, to be true, and what man of intelligence and moral culture will desire the company of such a teacher at his table or his fire-side. And yet these are not imagined cases; they are not borrowed from Irving or Dickens, but are veritable facts, and, I blush to say it, of Massachusetts origin.

It should also be a leading motive with every teacher, to avoid the dangers peculiar to his calling. Incident to every occupation and profession among men, there are peculiar dangers. Painters are afflicted with the "Painter's colic." The burnishers of steel die of consumption. Tailors and shoe-makers are in danger of being hump-backed and round-shouldered; and if put to the work very young, they have bandy-legs to match. Watch repairers become squint-eyed, and mere technical lawyers become squint-minded. Rich men are prone to be too conservative, and mere politicians too radical. Surgeons treat human nerves, as though they were pack-thread, and clergymen often lose all relish for innocent enjoyments, become austere and sanctimonious, and are in danger of skipping the duties of this life, in the intentness with which they look after another. Now the teacher's vocation is by no means exempt from this common lot. It has its peculiar exposures, and against them, therefore, the teacher should exercise constant vigilance. In the school-room, the teacher is, and must be, the ultimate court of appeal. All questionable points, whether in lessons or in conduct, come before him for adjudication. He holds accounts both of civil and criminal jurisdiction. He determines all questions of law, as well as all matters of fact. His "terms" last through the year, and probably he decides as many questions each day, as the highest court, in any state or nation in Christendom, does in a twelvemonth. Now all this tends to make him dogmatical and opinionated. I do not say, it necessarily produces dogmatism, or stubbornness in the defense of opinions; but I do say that it tends to these odious qualities, and unless this tendency be counteracted, it will produce them. His decisions, too, he makes extemporaneously. He can not, like a court of Chancery, keep a case before him, until the original parties are dead, and their executors or administrators come in to pray for judgment. This state of things necessitates promptness, if not precipitancy, in the formation of opinions; and hence an incautious teacher, in his intercourse with men, is prone to decide all social, national, or international questions,—questions involving commerce, diplomacy, or war,—in as summary a manner, as when he presided in the school-

house forum, and decided contested points about accent or number, apples or nuts. Now against all circumscription and narrowness in the range of thought and speculation, teachers should stand guard continually. They should practice counteracting mental exercises to prevent their minds from becoming microscopic and pedantically nice; in the same way that a sensible tailor or shoemaker practices counteracting physical exercises against being bow-backed. The teacher should constantly aim at that enlargement of mind, that amplitude of view, which will assimilate the operations of the school-room to the grandest affairs of life, instead of contracting the grand affairs of life to the narrow dimensions of the school-room. By intercourse with business men, he should rectify his generalizations, and by conversation with the progress of the great and busy world, he should give his mind a centrifugal impetus, which will enlarge the diameter, without increasing the eccentricity of its orbit. There is still another point which I hope no one will deem too trivial to be noticed in this connection. Some teachers suffer under those nervous phenomena, commonly called *Fidgets*. Twirling a pencil-case or a watch-key; stroking down a watch-guard; fumbling with a button; making the fingers ride pick-a-pack; rocking the foot; swinging the arms; shrugging the shoulders; see-sawing the body; drumming with the fingers; snapping or cracking the joints; soloing on a whistle or a key; thrusting the hands into the pockets, or—contemptible sight—hanging up the arms, like herrings to be dried, at the armholes of the vest;—in fine, all sorts of ungainly movements, fibrous twitchings and small spasms generally, constitute the odious tricks I refer to. Whether these unseemly exhibitions are electric in their nature; whether they operate as an escapement to carry off superabundant nervous fluid, I pretend not to decide; but I would respectfully suggest to all school-examiners, whether such manners do not disqualify for teaching. For their own sakes, and especially for the sakes of the children, let all teachers call in the surgeon, if necessary, to eradicate these nictitating membranes, or to cut off the nerves that lead to them.

The motives which have thus far been specially enjoined, though in a degree personal to the teacher, are in no respect discreditable to him. I am happy however to rise out of this region into one of purer ether,—to motives untainted by any personal considerations whatever.

I address myself then to those high and enduring motives that grow out of the very nature of the teacher's calling. And here it is obvious, on the threshold, that the teacher presides, not over insentient and inanimate things, but over sentient and animated creatures; not over the stationary and impenetrable, but over the progressive, and

over the most impressible of all the works of the Creator; in fine, he presides, not over the ephemeral or temporal, but over the immortal. No other workman works on such materials. The natures on which he operates shall expand without bound or limit; for, when once created, they are coeternal with their Creator. Hence the smallest influence of a teacher, upon the receptive mind of a pupil, must eventuate in great results. There are no such things, in education, as trifles or insignificances. The subject fails of being appreciated merely because it is so vast; as the earth can not be clasped, like an orange, because of its size. To make it understood, it must be analyzed, and presented in fragments and by piece-meal. And I think it can be easily proved to any teacher, that each day's labor, well or ill-done, will have an important, it may be a decisive effect upon the fortunes of his pupils. And what may perhaps surprise some who have never pondered on the subject, this remark holds true, even in regard to the commonest studies.

Here is a boy learning to write. As he opens his manuscript-book, writes during his hour, and then lays it aside, the progress which he has made or failed to make, in regard to the cut or smoothness of a few letters or lines, seems of little consequence; and yet who that is acquainted in our cities, does not know of many instances, where a man has obtained or lost a clerkship,—and thus secured or missed a competency for life,—by his skill and dispatch, or his want of them, in the single matter of chirography?

A child is learning to spell, but no special pains are taken to make him respell, and respell, until spelled aright, every misspelled word. Hence his danger of error increases with the number of words he begins to use. The best age for mastering the orthography of our language passes by, and the pupil goes out into the world, exposed to the odium of illiteracy, and perhaps incurring still graver consequences. I knew a late case, where a young gentleman of sterling talents, and of great promise, lost the appointment of teacher, in one of our Public Schools, where the salary was fifteen hundred dollars a year, because in the written application which he made for the place, the word *grammar* was spelled *grammer*. He had been taught, too, in the schools of a city, whose masters received \$1500 a year. Now if orthography had been taught to that young man, in a proper manner: if he had ever written exercises in orthography; or had ever seen the misspelled word, *grammer*, gibbeted on the black-board, he would have saved two important things,—his mortification, and fifteen hundred dollars a year. What sort of a song will such a man sing about his old teacher?

A school-boy is untaught or mistaught in reading. He makes ridiculous mistakes in the pronunciation of common words, gives such intonation and inflections as pervert an author's meaning; or worst of all, he is trained to a theatrical and overwrought style of elocution. He leaves school. By and by, in the presence of a smaller or a larger company, he chances to be called upon to read. He exposes his ignorance or his affectation, gets laughed at, and is never put forward more. Clergymen have lost settlements; or what is quite as humiliating, have preached to empty seats, because of their miserable reading; and in long and complicated trials at law, where most of the evidence has been documentary, lawyers have been supposed to win verdicts from a jury, because of the clear enunciation, the intelligibility, and the impressiveness, with which they have read the testimony.

Another pupil has never been indoctrinated into arithmetical principles; his whole instruction, in this branch, having been by arbitrary rule and formula. A place is bought for him in a city counting-room, but, owing to his frequent mistakes, he is dismissed; or in the country, he is appointed to audit the accounts of town or parish officers, makes blunders, is exposed, forfeits his reputation, and so loses all chance of promotion or advancement among his fellow-citizens.

Who, too, does not know that men fail in business, losing not only property, but perhaps character and integrity also, because they did not know how to keep accounts, and hence were ignorant of their real pecuniary condition?

Ask any lawyer, any man of business, or politician, what is the class of remarks usually made, when a man's fitness for any particular service or office becomes a subject of discussion. If three men are to be selected as arbitrators, perhaps a dozen will be named before a complement is agreed on. One man is acknowledged to be conscientious, but he knows nothing beyond the Multiplication Table. Another is well skilled in business, but a suspicion hangs on his integrity. A third, for want of proper guidance, has spent all his school-going days, and all the leisure of his subsequent life, in the abstractions of Mathematics; he knows all the puzzling sums on record:

"Can tell how far a careless fly  
Would chance to turn the globe awry,  
If flitting round in giddy circuit,  
With leg or wing he kick or jerk it;"

while in all matters pertaining to practical life, he is a ninny and is not competent to superintend the affairs of an ant-heap;—I do not mean one of those imperial ant-heaps, reared by the termites of Africa, but one of those Lilliputian mounds we see in a garden after

a shower. Another is allowed to possess talent and attainment; but he has been educated to believe that every one who does not attend the church he attends, and employ the physician he employs, must be a wicked man, while anybody who does so must be a good one. And thus, through some defect in disposition, in attainments, or in character, which education might and should have remedied, they are set aside.

So in those anti-preliminary meetings, as we may call them,—those private interviews or conversations which initiate initiation,—what are the points which indicate this or that individual as an eligible candidate for office? In four cases out of five,—in nine cases out of ten,—are they not some attributes that have been developed or made prominent in school,—or in college, which is only a higher school? And the case is the same, when the question first arises, whether a man is qualified to be an accountant in a trading house or bank; an overseer in a factory; a superintendent in a mechanic's shop, or an engineer on a railroad. In regard to these first chances, which a man has to show what he is, and to better his condition, education has far more influence than talent. After one has secured his opportunity; after he has reached a position where his capacities can speak for themselves; then I acknowledge that less will depend upon his previous training and more upon his native endowments. But the greatest want of a mass of men is an opportunity to exhibit what is in them. Give them this opportunity, and if they have any vigor, they will display it and insure their fortune. Take this away and their talent rusts in a napkin. The most perfect seed in the world can never evolve its powers, until it finds a soil in which to germinate.

Now all these, and ten thousand more facts like unto them, will never be denied or gainsaid by any person acquainted with the evolution of effects from causes. And what is the motive which the teacher should derive from them? Surely no less than this. His every day's teaching and government will elevate or depress the condition, in all after life, of every pupil in his school. There is not one of all the children around him, on whom his daily instruction and treatment will produce *no* effect. The physical, intellectual, and moral condition of each is to be, at least partially, what he foredooms.

A child has a feeble constitution, or his native stamina have been broken down or enfeebled, in early life, by injudicious exposure or foolish parental indulgence. Perhaps it is now too late ever to make a healthy, athletic man of him. That once attainable blessing may have been forfeited beyond redeeming. What then? Is he not still in a condition to be made either better or worse? By a knowledge and application of the laws of Physiology, may you not so far restore



him, as to save him from two or three fits of sickness, or from a painful, costly period of chronic ailment and debility? If you can not prolong his years to seventy, you may to sixty, or at least to fifty, instead of his dying at thirty-five. If you can not prevent his liability to colds and weak lungs, you may at least save him from consumption and premature death. You may so increase his health that he will be able to fill positions and perform duties of which he would otherwise be incapable. Perhaps you may give him just that additional degree of strength, by which, when encompassed by the perils of the flood, he can put forth the one stroke more which will save him from drowning. Extensively true as this is in regard to boys, how much more so is it of girls. It is no imagination or extravagance to say, that your judicious or injudicious treatment of a delicate girl, during a single winter's school term, may save or lose the mother of a young family. Here you have a whole class of boys, not one of whom gives token of that talent or address which will secure him a seat in the Congress of the United States. What then? Can not you make some of them fit to be senators or representatives in the State Legislature? Or if this, on second thought, looks a little presumptuous, can you not qualify more or less of them for some respectable city or town office?

But perhaps some of you will here remind me of the smith, who had a piece of iron of which he said he would make an axe. But on heating and hardening and hammering it, it proved wholly insufficient for an axe. "Well," said he, "I can heat it again and make a hatchet." But by heating and tempering it the second time, so much of the substance was lost in cinders and scoræ, that it now proved as insufficient for a hatchet, as it was before for an axe. "Well," said he, "I will at least make a knife of it." So he heated, and tried to temper it the third time; but its texture had been destroyed, and there was only a residuum of dross left. "Ay," cried he, in a pet, "I'll heat you seven times hotter than before, and douse you into the water, and make a mighty great hiss!!"

Now do you say you will have scholars from whom you can make nothing but a mighty great hiss; or perchance, a mighty little hiss,—two or three bubbles only? I reply by asking, whether you may not fall into the same error as did the hero of my story. Doubtless, his piece of iron, in the beginning, would have made a very respectable hatchet; but it was by a series of over-estimates that its owner reduced it, at last, to the smallest kind of "sizzle." Do not teachers and school-officers, too, make the same sort of mistake, when they inflate the ambition of all the boys in the school, by talking to them

about being governors and presidents, and thus disgusting them with the sober pursuits of life? Probably not more than one in a hundred thousand, even in Massachusetts, will ever be governors; and even if it were probable that she could ever have another president, her turn would not come once in fifty years. But all children may be that "noblest work of God, an honest man," which is far better than any chief magistracy of state or nation.

But perhaps you will here retort upon me, that you can not make all children honest. Here, for instance, say you, is a boy whose natural organization is frightfully bad. His head is shaped like the segment of a sphere; his eyes are close together, and his ears close behind his eyes; so that almost the entire mass of his brain lies at the base and in the rear. His cranium resembles that of a tiger or a serpent, rather than that of a man. His father was a devil and his mother no better. He was not only conceived in sin and brought forth in iniquity, but he was nursed at the paps of intemperance and lewdness, from his birth drank milk which was nothing but rum leached through human lacteals, and this too, adulterated by the basest impurities of heart and brain; was trained to steal from the day he could walk, to swear from the day he could talk, and long before talking, could lie in pantomime. If other children are quantities, more or less, dipped out of the infernal cauldron of total depravity, he is its essential oil, its rectified, thrice distilled spirit,—the Prussic acid of it, and the sulphureted hydrogen of it! What can be done, I hear some of you defiantly ask, with a case like this? I acknowledge this to be a tough problem. I admit that there is no extraction of roots so difficult as the extirpation of vice from a heart, which is prone to evil as the sparks to fly upwards. Grant then, that you can not, from such a quasi-monster as has been supposed, make an intelligent, honest, exemplary, high-souled man. But can you, by no possibility, save him from the house of correction or the county jail? Or if this would be hope run mad, can you not save him from the state-prison; or at least reduce his sentence to one of ten years, instead of imprisonment for life? Yes, my friends, the vilest and most intractable of them all, can you not save him from being a thief; or if not from theft, then from highway robbery; or, if not from highway robbery, then from incendiarism and murder; or, if not from these, then from piracy on the high-seas, scuttling ships, and murdering crews; or, once more and finally, from the commission of all these atrocities, together? Can you not reduce him to a single devil, instead of his being a legion? If, animated by a sublime hope, and filled with the wonder-working spirit of love, you can do all or any of these things, we have

reason to believe that you will cause a thrill of joy among the angels of heaven.

Not long since, I visited a prison in a neighboring state, and spent the greater part of the day in private conversations with different prisoners, in order to learn the histories of their temptation and fall, and the spirit in which they received their punishment. While I was there, two new convicts arrived. I went to the receiving lodge, where they were delivered. There was the Prison-book, in which was recorded the names, ages, occupation, offence, term of sentence, and so forth, of all who came to dwell in those gloomy abodes. The book, in which these entries were made, was a great folio, probably of not less than five thousand pages. It had been recently procured, and only a small part of it was filled. How can I express the mournful interest with which I looked along the pages of recorded crime and allotted penalty. What a sententious column was that, in which was written "For two years;" "For five years;" "For ten years;" "For life;"—and that other column containing the words, "Theft;" "Robbery;" "Burglary;" "Attempt to kill," and so forth. Oh, if to these culprits, in their early days, God had sent an angel, in the form of a wise and faithful teacher, would those terrible words ever have been written against their names?—would their names ever have been found in that book?

I have said that I looked with an inexpressibly mournful interest upon the sad pages of that book which had been already filled. But with a sadness far more profound and solemn, did I look upon the pages which had not been filled,—whose clear white sheets had not yet been blackened by the records of guilt and condemnation. We have no adequate ground for hope, that those yet undefiled pages will never be filled; and who are they whose names are to be written therein? The young man, bold, fiery, and reckless, whose veins are fermenting with the new wine of life; but into whose heart no moral alchemist has ever infused a principle which will transmute his tendencies for evil into desires for good;—his name must be there. The rash, brave boy of the school-room;—the ringleader in sport and in mischief; who bears the severest punishments as stoically as an Indian bears fire; whose fatal misfortune is to have parents or teachers insane enough to believe that they can extinguish the fervid spirit within him, which God only meant they should direct;—his name, too, must be there. Ay, and who shall say that the name of the sweet babe in its mother's arms,—whether now gently closing its eyes to sleep, as the tender flower folds its petals at the approach of eve, or whether waking to new-born life and joy after reanimating slumbers;—

Yes, or the same infant coming perfumed with baptismal water from the holy font;—who shall say that his name, too, in consequence of over-indulgence and under restraint, shall not lengthen out that black catalogue of guilt? Teacher, you can forefend the awful hand-writing, in books like these, by a sacred hand-writing upon the soul. Not by charms and talismans, not by phylacteries upon the garments, or frontlets upon the brow, or anaulets suspended from the neck; but by a cultivation of the conscience, by the living and sovereign efficacy of the law of God written upon the heart, you may do this holy work.

But we have been looking only at the darkest points in the picture,—at its doleful shadows, and not at its celestial lights. In our schools are to be found the greatest elements of hope for our country and for the world. Bright talents are there, which shall find and follow the foot-prints of the Deity, and reveal to us more of his attributes, by revealing to us more of His marvelous works. The vivid genius is there, which will find new chords in the human soul, to be thrilled with joy. The capacities of benevolence and duty are there, which shall add hosts to the now feeble bands of philanthropists, who shall go forth to do battle with the giant iniquities of the world,—with the Titanian sins of intemperance, of oppression in all its forms, with the spirit of war and with bigotry. The executive and administrative talent is there, which for good or for evil, shall ere long find its way into the counsels and guide the energies of the State, or the vaster energies of the nation. These powers and possibilities are all there, and it is hardly a license of speech to say that you hold them as in the hollow of the hand. Go to your work then, as if worthy the custody and stewardship of these mighty interests. Replenish your energies by the hopes which such resources legitimately supply. Look forward to the glorious results which fidelity on your part must assuredly produce. Stand among your pupils like prophets and seers, and labor to bring nearer the vision which your prescience reveals. Consider yourselves, as you truly are,—vicegerents of God, placed in authority over the richest of all his provinces, and responsible to a great extent, for their beauty and grandeur and moral well-being.

Here is a boy who seems head-strong and obstinate,—stubborn almost to sullenness;—analyze the case; it may be, that this exhibition of character is founded upon the noble, though untrained principles of conscience and firmness; and if it so be, you have only to manage the case wisely, to make another Martin Luther of him;—a man who will defy the Papal anathemas of his day, as did the old

hero of Wittenburg, in the fifteenth century. Here are two play-mates, bound together as it were by some congenial affinity, diligent in study, conspicuous in recitation; but vehement and vociferous, almost beyond endurance. Do not alienate these youthful Boanerges, by the base motive of rivalry and emulation; but rather strengthen their attachment and guide them aright, and by and by, perhaps from different parts of the union, they may meet on the floor of Congress, not to contend with each other, at the head of hostile factions, but to lift their voices together, like true sons of thunder, against corruption in high places. Here is an unsophisticated child, whose voice falters and his eye moistens, as he reads the story of some wounded or imprisoned bird, or of a hare pursued to its death by hounds, quadruped and biped. It was a beaming seraph from the throne of God, then nestling in his heart, which choked that voice and bedewed that eye. Save him from the profanation of ridicule and levity. In the fullness of time, he will go forth to give sight to the blind, to loose the tongue of the dumb, to gather the insane from their living tombs and heal demoniacs in the spirit and with the power of Christ. There sits a little girl, distinguished from all the rest by the simplicity of her dress, and by the tenderness with which she watches the little ones of the school however ill-clad or ill-mannered they may be. No gaudy ribbons delight her eye; no gleeful games can make her forgetful of the safety or the comfort of others. Rescue her from the pride of wealth, from the frivolity and emptiness of fashionable life; and when others shall be wasting their time at theatres and assemblies, she will be a ministering angel to the poor, in their crowded hovels and cellars, and sweetening the earth with her footsteps, as she goes on her errand of mercy and love. Another, as quiet of mien, but of bolder resolve, like Mrs. Fry or Miss Dix, will stand before Governors and Legislatures, hushing the storm of partizan warfare by her rebukes, and making them, for very shame, if for no better reason, provide for the woes of humanity.

These, my friends, and such as these, are the lofty motives, with which every teacher should go to his school, in the morning; with which he should live among his pupils during the day; and in the sustaining consciousness of which, he should seek, at night, the rest which will prepare him for the renewal of his labors. With the faithful and fruitful teacher, not a day will pass, in which he will not so modify and ennoble the character of his pupils, that they will choose a wiser and more exalted course of conduct in the eventful crises of life. He will be making better husbands and wives, better fathers and mothers, and scattering from afar,

blessed eras of goodness and joy all along the future course of his pupils' lives.

Surrounded by these motives, and summoned onward by these hopes, if there be any one who can ever talk of the irksome task of instructing the young, or advocate blows as the chief moral instrumentality,—the first resort in cases of difficulty;—let him throw aside his books and seize the ox-goad; let his talk no longer be of children but of bullocks;—or rather, let him betake himself to stone-hammering, and by cheating his imagination with the grateful delusion that granite blocks are boys' backs, get greater day's work out of his hard bones and harder heart.

What special need is there to exhort teachers to possess their souls in patience? A teacher has no more excuse for passion, because of the thousand oversights and cases of forgetfulness, and carelessness, and waywardness in a group of young children, than an orchardist has for indulging in fits of anger, because his fruits are acrid while they are yet immature, or untouched by the hues of the rainbow while they are yet unripe. Waywardness and what Carlyle calls "un-wisdom," are in the nature of childhood, as much as sourness is in the nature of an apple or a berry, before it has had time to be ripened; or, if any one objects to this expression as too condemnatory of the nature of childhood; still it can not be denied that such have been the transgressions of parents that children do inherit painful susceptibilities of evil. Yet infinitely more blameworthy are the fathers who ate the grapes, than the children whose teeth have been set on edge by their sourness. While human nature remains as it now is, we must expect much of inconsiderateness and aberration in the young. It is the special function and office of a teacher to supply the necessary ameliorating influences. But this transforming work can not be done by one day's labor, any more than harvests can be ripened by one day's sunshine. The sun and clouds might as well refuse to shine and shower, because the various growths of the summer are not perfected in a day. Yet with what calm constancy they pursue their work; and not the waste and loss of the wide wilderness restricts their bounty. Under the slanting beams of the vernal sun, the corn germinates, the fruit trees bud and blossom and the vine shoots up its branches. As yet, however, for all purposes of human utility, they are worthless. But is the sun wearied or discouraged? Does he not ascend the heavens; does he not lengthen his day, and pour down upon them his solstitial fervor? Still, neither in the corn, nor in the fruit is there any sustenance for man, and the young grape is more bitter than wormwood to the taste. For weeks and months that sun



labors on, increasing the ardor of his beams; till, at length, the rich fields wave a welcome to the harvester; the orchards glow with orient-colored fruitage; and in the fullness of gratitude, the grape bursts with its nectarious juices. It is the euthanasia of the year. It is like the dying psalm of a righteous man. Look at that miracle of beauty, the century plant. For lustrums and decades, the seasons and the elements labor on to bring it to perfection, but seem to labor in vain. It absorbs the nurture of generations of cultivators, yet appears to make no requital for their care. But at length its slow maturing powers approach their crisis. The day of its efflorescence comes. The gorgeous flower bursts forth, queenly, beautiful as Aphrodite from the waves, and loading the air with the gathered perfumes of a hundred years. And to you, my friends, this is the moral:—Not a ray of sunshine ever fell upon that plant; not a rain-drop nor a dew-drop ever fertilized or refreshed it; not a kind office of its guardian was ever expended upon it, which is not now remembered and proclaimed in the grandeur of its bloom and the richness of its fragrance. Learn a lesson from the ancient oaks, which you pass daily in your walk to the school-room. In rearing them to their loftiness and majestic proportions, has nature ever grown weary or impatient, since the day when these tiny germs cleft the shell? Of all the occupations among men, the teacher, who knows the nobility of his work, and feels its divine impulses, has the least need of patience. The deliver among insensate clods; the hewer of wood; the operative who spins the lifeless thread or casts the monotonous shuttle; the statesman who declares himself constrained to warp the eternal principles of rectitude to accommodate his policy to the ignorance and selfishness of men; the minister who strives to soften hearts, which inveterate sins have ossified; the judge who sends human beings to the state's prison or the gallows, one day's work of whom is enough to crush the life out of a man's heart;—the soldier who slays his fellow-man in battle, or is himself slain;—these have need of *patience*,—or something else I know not what;—but to enjoin patience upon those whose very office and mission it is to prepare children for all the happiness of this world, and to bring the kingdom of heaven round about them, is an intolerable indignity and grievance.

What I long, above all other things upon earth, to see,—what prophets and kings might well desire to see, but as yet have never seen,—is a glorious brotherhood of teachers, whose accomplished minds and great hearts are bound together by their devotion to one object,—and that object a desire to reform the world,—to re-impress upon the heart of man the almost obliterated image of his Maker.

Were teachers animated by the spirit which inspires the martial hero, such a union and for such an object would not be postponed to be seen by happier men in some happier age, but we ourselves should behold it. And can not the sublimer motive give birth to the sublimer effort? Can not those whose office it is to reform their fellow-men, be as devoted and as valiant as those whose office it is to destroy their fellow-men? Is not theirs as good a fight? Will their songs of triumph be less exultant? Will not palms as fadeless crown their victories? If we marvel greatly at the bravery of men engaged in war, have we not far greater reason to marvel at the lukewarmness and unconcern of those who are engaged in the holy cause of enlightening and redeeming the race? Look at the pages of history for thousands of years, and see what those who have sought for military glory,—such lurid glory as it is,—have borne and done. Not commanders only, but subalterns and common soldiers perform feats of valor that seem incredible; and their bodies might be blown to pieces a thousand times, before the bravery of their hearts could be subdued. They scale mountain-lifted forts, whose sides are precipices, while rocks like hail-stones are falling around them. The blazing hill of the terraced battery. they charge to the topmost tier. They rush to the field where the grape is showered whose vintage is blood. As siegers and besieged, they fight by day and sleep by night, within range of that newly-invented and terrific engine of destruction, which can be compared to nothing earthly but a volcano upon wheels. At the battle of Waterloo, Marshal Ney had five horses shot under him, and he dismounted from the sixth and charged the British infantry sword in hand. In naval engagements, how often do officers and men ply their guns, till the very ship,—which to them is the earth, and their only earth,—is swallowed in the waves. When Paul Jones engaged the *Serapis*, he lashed his ship to the foe in the embrace of death. He received the enemy's broadsides, until his own vessel was almost reduced to a heap of floating splinters. Apparently sinking, he was summoned to surrender. "Surrender," said Jones, "I hav'n't yet begun to fight." Where in our ranks are the Neys and Joneses and a thousand others of the mighty men of valor? Where, amongst us, are the men who will forfeit all prospects of worldly distinction, surrender their ease, pledge their fortunes, sacrifice health, and life too, if need be, to uphold and carry forward the cause of education, which, more than any other, is the cause of God and humanity? If our motives are stronger than those of the shedders of human blood, why should not our arms and hearts be stronger than theirs also? And what do we know under

the heavens, or,—I speak it with reverence,—what do we know above the heavens, which can excel the high emprise in which we are embarked? The world is to be redeemed. For six thousand years, with exceptions “few and far between,” the earth has been a dwelling-place of woe. There has not been an hour since it was peopled, when war has not raged, like a conflagration, on some part of the surface. In the haughtiness of despotism, on the one hand, and the debasement of vassalage, on the other, the idea of human brotherhood has been lost. The policy of the wisest nations has been no higher than to punish the crimes they had permitted, instead of rewarding the virtues they had cherished. Throughout the earth, until lately, and now, in more than three of its five grand divisions, the soldier and the priest have divided and devoured it. The mass of the human race has sojourned with animals,—that is, in the region of the animal appetites; and though the moral realms have been discovered, yet how feebly have they been colonized. But it is impiety to suppose that this night of darkness and blood will always envelope the earth. A brighter day is dawning, and education is its day-star. The honor of ushering in this day, is reserved for those who train up children in the way they should go. Through this divinely appointed instrumentality, more than by all other agencies, the night of ignorance and superstition is to be dispelled, swords beat into ploughshares, captives ransomed and rivers of Plenty made to run, where the rivers of Intemperance now flow. At this sight “Angels look on and hold their breath, burning to mingle in the conflict.”

But the joys and triumphs of this conflict are not for angels; they are held in trust for those teachers, who, in the language of Scripture, will take them by violence,—that is, by such a holy ardor and invincible determination as will conquer time and fate, and fulfill the conditions, on which, alone, such honors can be won. And if the strong-voiced angel, who flies through heaven crying, “Woe, woe, woe,” to the inhabitants of the earth, is ever to be silenced, he will be silenced by the stronger acclamations of those whom teachers have been among the blessed and honored instruments of preparing for the ransom of the world.

NOTE.—This Lecture was delivered at over thirty Conventions or Associations of Teachers in seven different States.

## VIII. SOME THOUGHTS ON EDUCATION.

BY JOHN LOCKE

(Continued.)

### LEARNING.

141. You will wonder, perhaps, that I put learning last, especially if I tell you I think it the least part. This may seem strange in the mouth of a bookish man: and this making usually the chief, if not only bustle and stir about children, this being almost that alone which is thought on, when people talk of education, makes it the greater paradox. When I consider what ado is made about a little Latin and Greek, how many years are spent in it, and what a noise and business it makes to no purpose, I can hardly forbear thinking, that the parents of children still live in fear of the school-master's rod, which they look on as the only instrument of education; as if a language or two were its whole business. How else is it possible, that a child should be chained to the oar seven, eight, or ten of the best years of his life, to get a language or two, which I think might be had at a great deal cheaper rate of pains and time, and be learned almost in playing?

Forgive me, therefore, if I say, I can not with patience think, that a young gentleman should be put into the herd, and be driven with the whip and scourge, as if he were to run the gauntlet through the several classes, "*ad capiendum ingenii cultum*." "What then, say you, would you not have him write and read? Shall he be more ignorant than the clerk of our parish, who takes Hopkins and Sternhold for the best poets in the world, whom yet he makes worse than they are, by his ill reading?" Not so, not so fast, I beseech you. Reading, and writing, and learning, I allow to be necessary, but yet not the chief business. I imagine you would think him a very foolish fellow, that should not value a virtuous, or a wise man, infinitely before a great scholar. Not but that I think learning a great help to both, in well disposed minds; but yet it must be confessed also, that in others not so disposed, it helps them only to be the more foolish, or worse men. I say this, that, when you consider of the breeding of your son, and are looking out for a school-master, or a tutor, you would not have, (as is usual,) Latin and logic only in your thoughts. Learning must be had, but in the second place as subservient only to greater qualities. Seek out somebody, that may know how discreetly to frame his manners: place him in hands, where you may, as much as possible, secure his innocence, cherish and nurse up the good, and gently correct and weed out any bad inclinations, and settle in him good habits. This is the main point; and this being provided for, learning may be had into the bargain; and that, as I think, at a very easy rate, by methods that may be thought on.

### READING.

142. When he can talk, it is time he should begin to learn to read. But as to this, give me leave here to inculcate again what is very apt to be forgotten,

viz., that a great care is to be taken, that it be never made as a business to him, nor he look on it as a task. We naturally, as I said, even from our cradles, love liberty, and have, therefore, an aversion to many things, for no other reason, but because they are enjoined us. I have always had a fancy, that learning might be made a play and recreation to children; and that they might be brought to desire to be taught, if it were proposed to them as a thing of honor, credit, delight, and recreation, or as a reward for doing something else, and if they were never chid or corrected for the neglect of it. That which confirms me in this opinion is, that amongst the Portuguese, it is so much a fashion and emulation amongst their children to learn to read and write, that they can not hinder them from it: they will learn it one from another, and are as intent on it as if it were forbid them. I remember, that being at a friend's house, whose younger son, a child in coats, was not easily brought to his book, (being taught to read at home by his mother;) I advised to try another way than requiring it of him as his duty. We therefore, in a discourse on purpose amongst ourselves, in his hearing, but without taking any notice of him, declared, that it was the privilege and advantage of heirs and elder brothers, to be scholars; that this made them fine gentlemen, and beloved by every body: and that for younger brothers, it was a favor to admit them to breeding; to be taught to read and write was more than came to their share; they might be ignorant bumpkins and clowns, if they pleased. This so wrought upon the child, that afterwards he desired to be taught; would come himself to his mother to learn; and would not let his maid be quiet, till she heard him his lesson. I doubt not but some way like this might be taken with other children; and, when their tempers are found, some thoughts be instilled into them, that might set them upon desiring of learning themselves, and make them seek it, as another sort of play or recreation. But then, as I said before, it must never be imposed as a task, nor made a trouble to them. There may be dice and playthings, with the letters on them, to teach children the alphabet by playing; and twenty other ways may be found, suitable to their particular tempers, to make this kind of learning a sport to them.

143. Thus children may be cozened into a knowledge of the letters; be taught to read, without perceiving it to be any thing but a sport, and play themselves into that which others are whipped for. Children should not have any thing like work, or serious, laid on them; neither their minds nor bodies will bear it. It injures their healths; and their being forced and tied down to their books, in an age at enmity with all such restraint, has, I doubt not, been the reason why a great many have hated books and learning all their lives after: it is like a surfeit, that leaves an aversion, behind not to be removed.

144. I have therefore thought, that if playthings were fitted to this purpose, as they are usually to none, contrivances might be made to teach children to read, whilst they thought they were only playing. For example; What if an ivory-ball were made like that of the royal oak lottery, with thirty-two sides, or rather of twenty-four or twenty-five sides; and upon several of those sides pasted on an A, upon several others B, on others C, on others D? I would have you begin with but these four letters, or perhaps only two at first; and when he is perfect in them, then add another; and so on, till each side having one letter, there be on it the whole alphabet. This I would have others play with before him, it being as good a sort of play to lay a stake who shall first throw an A or B, as who upon dice shall throw six or seven. This being a play

amongst you, tempt him not to it, lest you make it business; for I would not have him understand it is any thing but a play of older people, and I doubt not but he will take to it of himself. And that he may have the more reason to think it is a play, that he is sometimes in favor admitted to; when the play is done, the ball should be laid up safe out of his reach, that so it may not, by his having it in his keeping at any time, grow stale to him.

145. To keep up his eagerness to it, let him think it a game belonging to those above him: and when by this means he knows the letters, by changing them into syllables, he may learn to read, without knowing how he did so, and never have any chiding or trouble about it, nor fall out with books, because of the hard usage and vexation they have caused him. Children, if you observe them, take abundance of pains to learn several games, which, if they should be enjoined them, they would abhor as a task, and business. I know a person of great quality, (more yet to be honored for his learning and virtue, than for his rank and high place,) who, by pasting on the six vowels, (for in our language Y is one,) on the six sides of a die, and the remaining eighteen consonants on the sides of three other dice, has made this a play for his children, that he shall win, who at one cast, throws most words on these four dice; whereby his eldest son, yet in coats, has played himself into spelling, with great eagerness, and without once having been chid for it, or forced to it.

146. I have seen little girls exercise whole hours together, and take abundance of pains to be expert at dibstones, as they call it. Whilst I have been looking on, I have thought it wanted only some good contrivance to make them employ all that industry about something that might be more useful to them; and methinks it is only the fault and negligence of elder people, that it is not so. Children are much less apt to be idle than men; and men are to be blamed, if some part of that busy humor be not turned to useful things; which might be made usually as delightful to them as those they are employed in, if men would be but half so forward to lead the way, as these little apes would be to follow. I imagine some wise Portuguese heretofore began this fashion amongst the children of his country, where I have been told, as I said, it is impossible to hinder the children from learning to read and write: and in some parts of France they teach one another to sing and dance from the cradle.

147. The letters pasted upon the sides of the dice, or polygon, were best to be of the size of those of the folio Bible to begin with, and none of them capital letters; when once he can read what is printed in such letters, he will not long be ignorant of the great ones: and in the beginning he should not be perplexed with variety. With this die also, you might have a play just like the royal-oak, which would be another variety; and play for cherries or apples, &c.

148. Besides these, twenty other plays might be invented, depending on letters, which those, who like this way, may easily contrive, and get made to this use, if they will. But the four dice above mentioned I think so easy and useful, that it will be hard to find any better, and there will be scarce need of any other.

149. Thus much for learning to read, which let him never be driven to, nor chid for; cheat him into it if you can, but make it not a business for him. It is better it be a year later before he can read, than that he should this way get an aversion to learning. If you have any contests with him, let it be in matters of moment, of truth, and good-nature; but lay no task on him about A B C.



Use your skill to make his will supple and pliant to reason: teach him to love credit and commendation; to abhor being thought ill or meanly of, especially by you and his mother; and then the rest will come all easily. But, I think, if you will do that, you must not shackle and tie him up with rules about indifferent matters, nor rebuke him for every little fault, or perhaps some, that to others would seem great ones. But of this I have said enough already.

150. When by these gentle ways he begins to be able to read, some easy pleasant book, suited to his capacity, should be put into his hands, wherein the entertainment that he finds, might draw him on, and reward his pains in reading; and yet not such as should fill his head with perfectly useless trumpery, or lay the principles of vice and folly. To this purpose I think *Æsop's Fables* the best, which being stories apt to delight and entertain a child, may yet afford useful reflections to a grown man; and if his memory retain them all his life after, he will not repent to find them there, amongst his manly thoughts, and serious business. If his *Æsop* has pictures in it, it will entertain him much the better, and encourage him to read, when it carries the increase of knowledge with it: for such visible objects children hear talked of in vain, and without any satisfaction, whilst they have no ideas of them; those ideas being not to be had from sounds, but from the things themselves, or their pictures. And therefore, I think, as soon as he begins to spell, as many pictures of animals should be got him as can be found, with the printed names to them, which at the same time will invite him to read, and afford him matter of inquiry and knowledge. *Reynard the Fox* is another book, I think, may be made use of to the same purpose. And if those about him will talk to him often about the stories he has read, and hear him tell them, it will, besides other advantages, add encouragement and delight to his reading, when he finds there is some use and pleasure in it. These baits seem wholly neglected in the ordinary method; and it is usually long before learners find any use or pleasure in reading, which may tempt them to it, and so take books only for fashionable amusements, or impertinent troubles, good for nothing.

151. The Lord's prayer, the creed, and ten commandments, it is necessary he should learn perfectly by heart; but, I think, not by reading them himself in his primer, but by somebody's repeating them to him, even before he can read. But learning by heart, and learning to read, should not, I think, be mixed, and so one made to clog the other. But his learning to read should be made as little trouble or business to him as might be.

What other books there are in English of the kind of those above-mentioned, fit to engage the liking of children, and tempt them to read, I do not know; but am apt to think, that children, being generally delivered over to the method of schools, where the fear of the rod is to enforce, and not any pleasure of the employment to invite them to learn; this sort of useful books, amongst the number of silly ones that are of all sorts, have yet had the fate to be neglected: and nothing that I know has been considered of this kind out of the ordinary road of the horn-book, primer, psalter, Testament, and Bible.

152. As for the Bible, which children are usually employed in, to exercise and improve their talent in reading, I think the promiscuous reading of it, though by chapters as they lie in order, is so far from being of any advantage to children, either for the perfecting their reading, or principling their religion, that perhaps a worse could not be found. For what pleasure or encourage-

ment can it be to a child, to exercise himself in reading those parts of a book where he understands nothing? And how little are the law of Moses, the Song of Solomon, the prophecies in the Old, and the epistles and apocalypse in the New Testament, suited to a child's capacity? And though the history of the evangelists, and the Acts, have something easier; yet, taken all together, it is very disproportional to the understanding of childhood. I grant, that the principles of religion are to be drawn from thence, and in the words of the scripture; yet none should be proposed to a child, but such as are suited to a child's capacity and notions. But it is far from this to read through the whole Bible, and that for reading's sake. And what an odd jumble of thoughts must a child have in his head, if he have any at all, such as he should have concerning religion, who in his tender age reads all the parts of the Bible indifferently, as the word of God, without any other distinction! I am apt to think, that this, in some men, has been the very reason why they never had clear and distinct thoughts of it all their lifetime.

153. And now I am by chance fallen on this subject, give me leave to say, that there are some parts of the scripture, which may be proper to be put into the hands of a child to engage him to read; such as are the story of Joseph and his brethren, of David and Goliath, of David and Jonathan, &c., and others, that he should be made to read for his instruction; as that, "What you would have others do unto you, do you the same unto them;" and such other easy and plain moral rules, which, being fitly chosen, might often be made use of, both for reading and instruction together; and so often read, till they are thoroughly fixed in his memory; and then afterwards, as he grows ripe for them, may in their turns, on fit occasions, be inculcated as the standing and sacred rules of his life and actions. But the reading of the whole scripture indifferently, is what I think very inconvenient for children, till, after having been made acquainted with the plainest fundamental parts of it, they have got some kind of general view of what they ought principally to believe and practice, which yet, I think, they ought to receive in the very words of the scripture, and not in such as men, prepossessed by systems and analogies, are apt in this case to make use of, and force upon them. Dr. Worthington, to avoid this, has made a catechism, which has all its answers in the precise words of the scripture, a thing of good example, and such a sound form of words as no Christian can except against, as not fit for his child to learn. Of this, as soon as he can say the Lord's prayer, creed, and ten commandments by heart, it may be fit for him to learn a question every day, or every week, as his understanding is able to receive, and his memory to retain them. And, when he has this catechism perfectly by heart, so as readily and roundly to answer to any question in the whole book, it may be convenient to lodge in his mind the remaining moral rules, scattered up and down in the Bible, as the best exercise of his memory, and that which may be always a rule to him, ready at hand, in the whole conduct of his life.

WRITING.

154. When he can read English well, it will be seasonable to enter him in writing. And here the first thing should be taught him, is to hold his pen right; and this he should be perfect in, before he should be suffered to put it to paper: for not only children, but any body else, that would do any thing well, should never be put upon too much of it at once, or be set to perfect

themselves in two parts of an action at the same time, if they can possibly be separated. I think the Italian way of holding the pen between the thumb and the fore-finger alone may be best; but in this you should consult some good writing-master, or any other person who writes well and quick. When he has learned to hold his pen right, in the next place he should learn how to lay his paper, and place his arm and body to it. These practices being got over, the way to teach him to write without much trouble, is to get a plate graved with the characters of such a hand as you like best: but you must remember to have them a pretty deal bigger than he should ordinarily write; for every one naturally comes by degrees to write a less hand than he at first was taught, but never a bigger. Such a plate being graved, let several sheets of good writing-paper be printed off with red ink, which he has nothing to do but to go over with a good pen filled with black ink, which will quickly bring his hand to the formation of those characters, being at first showed where to begin, and how to form every letter. And when he can do that well, he must then exercise on fair paper; and so may easily be brought to write the hand you desire.

## DRAWING.

155. When he can write well, and quick, I think it may be convenient, not only to continue the exercise of his hand in writing, but also to improve the use of it farther in drawing, a thing very useful to a gentleman on several occasions, but especially if he travel, as that which helps a man often to express, in a few lines well put together, what a whole sheet of paper in writing would not be able to represent and make intelligible. How many buildings may a man see, how many machines and habits meet with, the ideas whereof would be easily retained and communicated by a little skill in drawing; which, being committed to words, are in danger to be lost, or at best but ill retained in the most exact descriptions? I do not mean that I would have your son a perfect painter; to be that to any tolerable degree, will require more time than a young gentleman can spare from his other improvements of greater moment; but so much insight into perspective, and skill in drawing, as will enable him to represent tolerably on paper any thing he sees, except faces, may, I think, be got in a little time, especially if he have a genius to it; but where that is wanting, unless it be in the things absolutely necessary, it is better to let him pass them by quietly, than to vex him about them to no purpose; and therefore in this, as in all other things not absolutely necessary, the rule holds, "*Nihil in vitâ Minervâ.*"

## SHORT-HAND.

¶ 1. Short-hand, an art, as I have been told, known only in England, may perhaps be thought worth the learning, both for dispatch in what men write for their own memory, and concealment of what they would not have lie open to every eye. For he that has once learned any sort of character, may easily vary it to his own private use or fancy, and with more contraction suit it to the business he would employ it in. Mr. Rich's, the best contrived of any I have seen, may, as I think, by one who knows and considers grammar well, be made much easier and shorter. But, for the learning this compendious way of writing, there will be no need hastily to look out a master; it will be early enough, when any convenient opportunity offers itself, at any time after his hand is well settled in fair and quick writing. For boys have but little use of short-hand, and

should by no means practice it, till they write perfectly well, and have thoroughly fixed the habit of doing so.

## FRENCH.

156. As soon as he can speak English, it is time for him to learn some other language; this nobody doubts of, when French is proposed. And the reason is, because people are accustomed to the right way of teaching that language, which is by talking it into children in constant conversation, and not by grammatical rules. The Latin tongue would easily be taught the same way, if his tutor, being constantly with him, would talk nothing else to him, and make him answer still in the same language. But because French is a living language, and to be used more in speaking, that should be first learned, that the yet pliant organs of speech might be accustomed to a due formation of those sounds, and he get the habit of pronouncing French well, which is the harder to be done, the longer it is delayed.

## LATIN.

157. When he can speak and read French well, which in this method is usually in a year or two, he should proceed to Latin, which it is a wonder parents, when they have had the experiment in French, should not think ought to be learned the same way, by talking and reading. Only care is to be taken, whilst he is learning these foreign languages, by speaking and reading nothing else with his tutor, that he do not forget to read English, which may be preserved by his mother, or somebody else, hearing him read some chosen parts of the Scripture or other English book, every day.

158. Latin I look upon as absolutely necessary to a gentleman; and indeed custom, which prevails over every thing, has made it so much a part of education, that even those children are whipped to it, and made to spend many hours of their precious time uneasily in Latin, who, after they are once gone from school, are never to have more to do with it, as long as they live. Can there be any thing more ridiculous, than that a father should waste his own money, and his son's time, in setting him to learn the Roman language, when, at the same time, he designs him for a trade, wherein he having no use of Latin, fails not to forget that little which he brought from school, and which it is ten to one he abhors for the ill usage it procured him? Could it be believed, unless we had every where amongst us examples of it, that a child should be forced to learn the rudiments of a language, which he is never to use in the course of life that he is designed to, and neglect all the while the writing a good hand, and casting accounts, which are of great advantage in all conditions of life, and to most trades indispensably necessary? But though these qualifications, requisite to trade and commerce, and the business of the world, are seldom or never to be had at grammar-schools; yet thither not only gentlemen send their younger sons intended for trades, but even tradesmen and farmers fail not to send their children, though they have neither intention nor ability to make them scholars. If you ask them, why they do this? they think it as strange a question as if you should ask them why they go to church? Custom serves for reason, and has, to those who take it for reason, so consecrated this method, that it is almost religiously observed by them; and they stick to it, as if their children had scarce an orthodox education, unless they learned Lilly's grammar.

159. But how necessary soever Latin be to some, and is thought to be to

others, to whom it is of no manner of use or service, yet the ordinary way of learning it in a grammar-school, is that, which having had thoughts about, I can not be forward to encourage. The reasons against it are so evident and cogent, that they have prevailed with some intelligent persons to quit the ordinary road, not without success, though the method made use of was not exactly that which I imagine the easiest, and in short is this: to trouble the child with no grammar at all, but to have Latin, as English has been, without the perplexity of rules, talked into him; for, if you will consider it, Latin is no more unknown to a child, when he comes into the world, than English; and yet he learns English without master, rule, or grammar; and so might he Latin too, as Tully did, if he had somebody always to talk to him in this language. And when we so often see a French woman teach an English girl to speak and read French perfectly, in a year or two, without any rule of grammar, or any thing else, but prattling to her; I can not but wonder, how gentlemen have been overseen this way for their sons, and thought them more dull or incapable than their daughters.

160. If therefore a man could be got, who, himself speaking good Latin, could always be about your son, talk constantly to him, and suffer him to speak or read nothing else, this will be the true and genuine way, and that which I would propose, not only as the easiest and best, wherein a child might, without pains or chiding, get a language, which others are wont to be whipped for at school, six or seven years together; but also as that, wherein at the same time he might have his mind and manners formed, and he be instructed to boot in several sciences, such as are a good part of geography, astronomy, chronology, anatomy, besides some parts of history, and all other parts of knowledge of things, that fall under the senses, and require little more than memory. For there, if we would take the true way, our knowledge should begin, and in those things be laid the foundation; and not in the abstract notions of logic and metaphysics, which are fitter to amuse, than inform the understanding, in its first setting out towards knowledge. When young men have had their heads employed a while in those abstract speculations, without finding the success and improvement, or that use of them which they expected, they are apt to have mean thoughts, either of learning, or themselves; they are tempted to quit their studies, and throw away their books, as containing nothing but hard words, and empty sounds: or else to conclude that if there be any real knowledge in them, they themselves have not understandings capable of it. That this is so, perhaps I could assure you upon my own experience. Amongst other things to be learned by a young gentleman in this method, whilst others of his age are wholly taken up with Latin and languages, I may also set down geometry for one, having known a young gentleman, bred something after this way, able to demonstrate several propositions in Euclid, before he was thirteen.

161. But if such a man can not be got, who speaks good Latin, and, being able to instruct your son in all these parts of knowledge, will undertake it by this method; the next best is to have him taught as near this way as may be, which is by taking some easy and pleasant book, such as *Æsop's Fables*, and writing the English translation, (made as literal as it can be,) in one line, and the Latin words, which answer each of them, just over it in another. These let him read every day over and over again, till he perfectly understands the

Latin; and then go on to another fable, till he be also perfect in that, not omitting what he is already perfect in, but sometimes reviewing that, to keep it in his memory. And when he comes to write, let these be set him for copies; which, with the exercise of his hand, will also advance him in Latin. This being a more imperfect way than by talking Latin unto him, the formation of the verbs first, and afterwards the declensions of the nouns and pronouns perfectly learnt by heart, may facilitate his acquaintance with the genius and manner of the Latin tongue, which varies the signification of verbs and nouns, not as the modern languages do, by particles prefixed, but by changing the last syllables. More than this of grammar I think he need not have, till he can read himself "Sancti Minerva," with Scioppius and Perizonius's notes.

In teaching of children this too, I think, it is to be observed, that in most cases, where they stick, they are not to be farther puzzled, by putting them upon finding it out themselves; as by asking such questions as these, viz.: Which is the nominative case in the sentence they are to construe? or demanding what "aufero" signifies, to lead them to the knowledge what "abstulere" signifies, &c., when they can not readily tell. This wastes time only in disturbing them; for whilst they are learning, and applying themselves with attention, they are to be kept in good humor, and every thing made easy to them, and as pleasant as possible. Therefore, wherever they are at a stand, and are willing to go forwards, help them presently over the difficulty without any rebuke or chiding: remembering that, where harsher ways are taken, they are the effect only of pride and peevishness in the teacher, who expects children should instantly be masters of as much as he knows: whereas he should rather consider, that his business is to settle in them habits, not angrily to inculcate rules, which serve for little in the conduct of our lives; at least are of no use to children, who forget them as soon as given. In sciences where their reason is to be exercised, I will not deny, but this method may sometimes be varied, and difficulties proposed on purpose to excite industry, and accustom the mind to employ its whole strength and sagacity in reasoning. But yet, I guess, this is not to be done to children whilst very young; nor at their entrance upon any sort of knowledge: then every thing of itself is difficult, and the great use and skill of a teacher is to make all as easy as he can. But particularly in learning of languages there is least occasion for posing of children. For languages being to be learned by rote, custom, and memory, are then spoken in greatest perfection, when all rules of grammar are utterly forgotten. I grant the grammar of a language is sometimes very carefully to be studied: but it is only to be studied by a grown man, when he applies himself to the understanding of any language critically, which is seldom the business of any but professed scholars. This, I think, will be agreed to, that, if a gentleman be to study any language, it ought to be that of his own country, that he may understand the language, which he has constant use of, with the utmost accuracy.

There is yet a farther reason, why masters and teachers should raise no difficulties to their scholars; but, on the contrary, should smooth their way, and readily help them forwards, where they find them stop. Children's minds are narrow and weak, and usually susceptible but of one thought at once. Whatever is in a child's head, fills it for the time, especially if set on with any passion. It should therefore be the skill and art of the teacher, to clear their heads of all other thoughts, whilst they are learning of any thing, the better



to make room for what he would instill into them, that it may be received with attention and application, without which it leaves no impression. The natural temper of children disposes their minds to wander. Novelty alone takes them; whatever that presents, they are presently eager to have a taste of, and are as soon satiated with it. They quickly grow weary of the same thing, and so have almost their whole delight in change and variety. It is a contradiction to the natural state of childhood, for them to fix their fleeting thoughts. Whether this be owing to the temper of their brains, or the quickness or instability of their animal spirits, over which the mind has not yet got a full command; this is visible, that it is a pain to children to keep their thoughts steady to any thing. A lasting continued attention is one of the hardest tasks can be imposed on them: and therefore, he that requires their application, should endeavor to make what he proposes as grateful and agreeable as possible; at least, he ought to take care not to join any displeasing or frightful idea with it. If they come not to their books with some kind of liking and relish, it is no wonder their thoughts should be perpetually shifting from what disgusts them, and seek better entertainment in more pleasing objects, after which they will unavoidably be gadding.

It is, I know, the usual method of tutors, to endeavor to procure attention in their scholars, and to fix their minds to the business in hand, by rebukes and corrections, if they find them ever so little wandering. But such treatment is sure to produce the quite contrary effect. Passionate words or blows from the tutor fill the child's mind with terror and affrightment, which immediately takes it wholly up, and leaves no room for other impressions. I believe there is nobody, that reads this, but may recollect, what disorder hasty or imperious words from his parents or teachers have caused in his thoughts; how for the time it has turned his brains, so that he scarce knew what was said by, or to him: he presently lost the sight of what he was upon; his mind was filled with disorder and confusion, and in that state was no longer capable of attention to any thing else.

It is true, parents and governors ought to settle and establish their authority, by an awe over the minds of those under their tuition; and to rule them by that: but when they have got an ascendant over them, they should use it with great moderation, and not make themselves such scarecrows, that their scholars should always tremble in their sight. Such an austerity may make their government easy to themselves, but of very little use to their pupils. It is impossible children should learn any thing, whilst their thoughts are possessed and disturbed with any passion, especially fear, which makes the strongest impression on their yet tender and weak spirits. Keep the mind in an easy calm temper, when you would have it receive your instructions, or any increase of knowledge. It is as impossible to draw fair and regular characters on a trembling mind, as on a shaking paper.

The great skill of a teacher is to get and keep the attention of his scholar: whilst he has that, he is sure to advance as fast as the learner's abilities will carry him; and without that, all his bustle and pother will be to little or no purpose. To attain this, he should make the child comprehend, (as much as may be,) the usefulness of what he teaches him; and let him see, by what he has learned, that he can do something which he could not do before; something which gives him some power and real advantage above others, who are

ignorant of it. To this he should add sweetness in all his instructions; and by a certain tenderness in his whole carriage, make the child sensible that he loves him, and designs nothing but his good; the only way to beget love in the child, which will make him hearken to his lessons, and relish what he teaches him.

Nothing but obstinacy should meet with any imperiousness or rough usage. All other faults should be corrected with a gentle hand; and kind encouraging words will work better and more effectually upon a willing mind and even prevent a good deal of that perverseness, which rough and imperious usage often produces in well-disposed and generous minds. It is true, obstinacy and willful neglects must be mastered, even though it cost blows to do it: but I am apt to think perverseness in the pupils is often the effect of forwardness in the tutor: and that most children would seldom have deserved blows, if needless and misapplied roughness had not taught them ill-nature, and given them an aversion to their teacher and all that comes from him.

Inadvertency, forgetfulness, unsteadiness, and wandering of thought, are the natural faults of childhood; and therefore, when they are not observed to be willful, are to be mentioned softly, and gained upon by time. If every alip of this kind produces anger and rating, the occasions of rebuke and corrections will return so often that the tutor will be a constant terror and uneasiness to his pupils; which one thing is enough to hinder their profiting by his lessons, and to defeat all his methods of instruction.

Let the awe he has got upon their minds be so tempered with the constant marks of tenderness and good will, that affection may spur them to their duty, and make them find a pleasure in complying with his dictates. This will bring them with satisfaction to their tutor; make them hearken to him, as to one who is their friend, that cherishes them, and takes pains for their good; this will keep their thoughts easy and free, whilst they are with him, the only temper wherein the mind is capable of receiving new informations, and of admitting into itself those impressions, which if not taken and retained, all that they and their teacher do together is lost labor; there is much uneasiness, and little learning.

162. When, by this way of interlining Latin and English one with another, he has got a moderate knowledge of the Latin tongue, he may then be advanced a little farther to the reading of some other easy Latin book, such as Justin, or Eutropius; and to make the reading and understanding of it the less tedious and difficult to him, let him help himself, if he please, with the English translation. Nor let the objection, that he will then know it only by rote, fright any one. This, when well considered, is not of any moment against, but plainly for, this way of learning a language; for languages are only to be learned by rote; and a man, who does not speak English or Latin perfectly by rote, so that having thought of the thing he would speak of, his tongue of course, without thought of rule or grammar, falls into the proper expression and idiom of that language, does not speak it well, nor is master of it. And I would fain have any one name to me that tongue, that any one can learn or speak as he should do, by the rules of grammar. Languages were made not by rules or art, but by accident, and the common use of the people. And he that will speak them well, has no other rule but that; nor any thing to trust to but his memory, and the habit of speaking after the fashion learned from those that are allowed to speak properly, which, in other words, is only to speak by rote.

## GRAMMAR.

It will possibly be asked here, Is grammar then of no use? And have those who have taken so much pains in reducing several languages to rules and observations, who have writ so much about declensions and conjugations, about concords and syntaxis, lost their labor, and been learned to no purpose? I say not so; grammar has its place too. But this I think I may say, there is more stir a great deal made with it than there needs, and those are tormented about it, to whom it does not at all belong; I mean children, at the age wherein they are usually perplexed with it in grammar schools.

There is nothing more evident, than that languages learned by rote serve well enough for the common affairs of life, and ordinary commerce. Nay, persons of quality of the softer sex, and such of them as have spent their time in well-bred company, show us, that this plain natural way, without the least study or knowledge of grammar, can carry them to a great degree of elegancy and politeness in their language; and there are ladies who, without knowing what tenses and participles, adverbs and prepositions are, speak as properly, and as correctly, (they might take it for an ill compliment, if I said as any country school-master,) as most gentlemen who have been bred up in the ordinary methods of grammar schools. Grammar, therefore, we see may be spared in some cases. The question then will be, To whom should it be taught, and when? To this I answer,

1. Men learn languages for the ordinary intercourse of society, and communication of thoughts in common life, without any farther design in their use of them. And for this purpose the original way of learning a language by conversation not only serves well enough, but is to be preferred as the most expedite, proper, and natural. Therefore, to this use of language one may answer, that grammar is not necessary. This so many of my readers must be forced to allow, as understand what I here say, and who conversing with others, understand them without having ever been taught the grammar of the English tongue: which I suppose is the case of incomparably the greatest part of Englishmen; of whom I have never yet known any one who learned his mother-tongue by rules.

2. Others there are, the greatest part of whose business in this world is to be done with their tongues, and with their pens; and to those it is convenient, if not necessary, that they should speak properly and correctly, whereby they may let their thoughts into other men's minds the more easily, and with the greater impression. Upon this account it is, that any sort of speaking, so as will make him be understood, is not thought enough for a gentleman. He ought to study grammar, amongst the other helps of speaking well; but it must be the grammar of his own tongue, of the language he uses, that he may understand his own country speech nicely, and speak it properly, without shocking the ears of those it is addressed to with solecisms and offensive irregularities. And to this purpose grammar is necessary; but it is the grammar only of their own proper tongues, and to those only who would take pains in cultivating their language, and in perfecting their styles. Whether all gentlemen should not do this, I leave to be considered, since the want of propriety, and grammatical exactness, is thought very mis-becoming one of that rank, and usually draws on one guilty of such faults the censure of having had a lower breeding, and worse company than suits with his quality. If this be so, (as I suppose it

is,) it will be matter of wonder, why young gentlemen are forced to learn the grammars of foreign and dead languages, and are never once told of the grammar of their own tongues: they do not so much as know there is any such thing, much less is it made their business to be instructed in it. Nor is their own language ever proposed to them as worthy their care and cultivating, though they have daily use of it, and are not seldom in the future course of their lives judged of, by their handsome or awkward way of expressing themselves in it. Whereas the languages whose grammars they have been so much employed in, are such as probably they shall scarce ever speak or write; or, if upon occasion this should happen, they shall be excused for the mistakes and faults they make in it. Would not a Chinese, who took notice of this way of breeding, be apt to imagine, that all our young gentlemen were designed to be teachers and professors of the dead languages of foreign countries, and not to be men of business in their own?

3. There is a third sort of men, who apply themselves to two or three foreign, dead, (and which amongst us are called the learned,) languages, make them their study, and pique themselves upon their skill in them. No doubt those who propose to themselves the learning of any language with this view, and would be critically exact in it, ought carefully to study the grammar of it. I would not be mistaken here, as if this were to under-value Greek and Latin: I grant these are languages of great use and excellency; and a man can have no place amongst the learned, in this part of the world, who is a stranger to them. But the knowledge a gentleman would ordinarily draw for his use, out of the Roman and Greek writers, I think he may attain without studying the grammars of those tongues, and, by bare reading, may come to understand them sufficiently for all his purposes. How much farther he shall at any time be concerned to look into the grammar and critical niceties of either of these tongues, he himself will be able to determine, when he comes to propose to himself the study of any thing that shall require it. Which brings me to the other part of the inquiry, viz.:—

“When grammar should be taught?”

To which, upon the premised grounds, the answer is obvious, viz.:—

That if grammar ought to be taught at any time, it must be to one that can speak the language already: how else can he be taught the grammar of it? This, at least, is evident from the practice of the wise and learned nations amongst the ancients. They made it a part of education to cultivate their own, not foreign tongues. The Greeks counted all other nations barbarous, and had a contempt for their languages. And, though the Greek learning grew in credit amongst the Romans, towards the end of their commonwealth, yet it was the Roman tongue that was made the study of their youth: their own language they were to make use of, and therefore it was their own language they were instructed and exercised in.

But more particularly to determine the proper season for grammar; I do not see how it can reasonably be made any one's study, but as an introduction to rhetoric: when it is thought time to put any one upon the care of polishing his tongue, and of speaking better than the illiterate, then is the time for him to be instructed in the rules of grammar, and not before. For grammar being to teach men not to speak, but to speak correctly, and according to the exact rules of the tongue, which is one part of elegance, there is little use of the one to

him that has no need of the other; where rhetoric is not necessary, grammar may be spared. I know not why any one should waste his time and beat his head about the Latin grammar, who does not intend to be a critic, or make speeches, and write dispatches in it. When any one finds in himself a necessity or disposition to study any foreign language to the bottom, and to be nicely exact in the knowledge of it, it will be time enough to take a grammatical survey of it. If his use of it be only to understand some books writ in it without a critical knowledge of the tongue itself, reading alone, as I have said, will attain this end, without charging the mind with the multiplied rules and intricacies of grammar.

163. For the exercise of his writing, let him sometimes translate Latin into English: but the learning of Latin being nothing but the learning of words, a very unpleasant business both to young and old, join as much other real knowledge with it as you can, beginning still with that which lies most obvious to the senses; such as is the knowledge of minerals, plants, and animals, and particularly timber and fruit trees, their parts and ways of propagation, wherein a great deal may be taught a child, which will not be useless to the man. But more especially geography, astronomy, and anatomy. But whatever you are teaching him, have a care still, that you do not clog him with too much at once; or make any thing his business but downright virtue, or reprove him for any thing but vice, or some apparent tendency to it.

## THEMES.

164. But, if, after all, his fate be to go to school to get the Latin tongue, it will be in vain to talk to you concerning the method I think best to be observed in schools. You must submit to that you find there, not expect to have it changed for your son; but yet by all means obtain, if you can, that he be not employed in making Latin themes and declamations, and, least of all, verses of any kind.\* You may insist on it, if it will do any good, that you have no design to make him either a Latin orator or poet, but barely would have him understand perfectly a Latin author; and that you observe those who teach any of the modern languages, and that with success, never amuse their scholars to make speeches or verses either in French or Italian, their business being language barely and not invention.

165. But to tell you, a little more fully, why I would not have him exercised in making of themes and verses: 1. As to themes, they have, I confess, the pretense of something useful, which is to teach people to speak handsomely and well on any subject; which, if it could be attained this way, I own would be a great advantage; there being nothing more becoming a gentleman, nor more useful in all the occurrences of life, than to be able, on any occasion, to speak well, and to the purpose. But this I say, that the making of themes, as is usual in schools, helps not one jot towards it: for do but consider what it is in making a theme that a young lad is employed about; it is to make a speech on some Latin saying, as "*Omnia vincitur*," or "*Non licet in bello his peccare*," &c. And here the poor lad, who wants knowledge of those things he is to speak of, which is to be had only from time and observation, must set his invention on

\* In this and several following topics, the author seems entirely to overlook the benefits of practice, the most effectual method of learning.—Ed.

the rack, to say something where he knows nothing, which is a sort of *Ægyptian* tyranny, to bid them make bricks who have not yet any of the materials. And therefore it is usual, in such cases, for the poor children to go to those of higher forms with this petition, "Pray give me a little sense;" which whether it be more reasonable or more ridiculous, is not easy to determine. Before a man can be in any capacity to speak on any subject, it is necessary he be acquainted with it; or else it is as foolish to set him to discourse of it, as to set a blind man to talk of colors, or a deaf man of music. And would you not think him a little cracked who would require another to make an argument on a moot-point, who understands nothing of our laws? And what, I pray, do school-boys understand concerning those matters, which are used to be proposed to them in their themes, as subjects to discourse on, to whet and exercise their fancies?

166. In the next place, consider the language that their themes are made in: it is Latin, a language foreign in their country, and long since dead every where; a language which your son, it is a thousand to one, shall never have an occasion once to make a speech in as long as he lives, after he comes to be a man; and a language, wherein the manner of expressing one's self is so far different from ours, that to be perfect in that, would very little improve the purity and facility of his English style. Besides that, there is now so little room or use for set speeches in our own language in any part of our English business, that I can see no pretense for this sort of exercise in our schools; unless it can be supposed, that the making of set Latin speeches should be the way to teach men to speak well in English extempore. The way to that I should think rather to be this: that there should be proposed to young gentlemen rational and useful questions, suited to their age and capacities, and on subjects not wholly unknown to them, nor out of their way: such as these, when they are ripe for exercises of this nature, they should, extempore, or after a little meditation upon the spot, speak to, without penning of any thing. For I ask, if he will examine the effects of this way of learning to speak well, who speak best in any business, when occasion calls them to it upon any debate; either those who have accustomed themselves to compose and write down beforehand what they would say, or those who thinking only of the matter, to understand that as well as they can, use themselves only to speak extempore? And he that shall judge by this, will be little apt to think, that the accustoming him to studied speeches, and set compositions, is the way to fit a young gentleman for business.

167. But, perhaps, we shall be told, it is to improve and perfect them in the Latin tongue. It is true, that is their proper business at school; but the making of themes is not the way to it: that perplexes their brains, about invention of things to be said, not about the signification of words to be learnt; and, when they are making a theme, it is thoughts they search and sweat for, and not language. But the learning and mastery of a tongue, being uneasy and unpleasant enough in itself, should not be cumbered with any other difficulties, as is done in this way of proceeding. In fine, if boys' invention be to be quickened by such exercise, let them make themes in English, where they have facility, and a command of words, and will better see what kind of thoughts they have, when put into their own language: and, if the Latin tongue be to be learned, let it be done in the easiest way, without toiling and disgusting the mind by so uneasy an employment as that of making speeches joined to it.



## VERSIFYING.

168. If these may be any reasons against children's making Latin themes at school, I have much more to say, and of more weight, against their making verses of any sort: for if he has no genius to poetry, it is the most unreasonable thing in the world to torment a child, and waste his time about that which can never succeed; and if he have a poetic vein, it is to me the strangest thing in the world, that the father should desire or suffer it to be cherished or improved. Methinks the parents should labor to have it stifled and suppressed as much as may be; and I know not what reason a father can have to wish his son a poet, who does not desire to have him bid defiance to all other callings and business: which is not yet the worst of the case; for if he proves a successful rhymers, and gets once the reputation of a wit, I desire it may be considered what company and places he is likely to spend his time in, nay, and estate too: for it is very seldom seen, that any one discovers mines of gold, or silver in Parnassus. It is a pleasant air, but a barren soil; and there are very few instances of those who have added to their patrimony by any thing they have reaped from thence. Poetry and gaming, which usually go together, are alike in this too, that they seldom bring any advantage, but to those who have nothing else to live on. Men of estates almost constantly go away losers; and it is well if they escape at a cheaper rate than their whole estates, or the greatest part of them. If, therefore, you would not have your son the fiddle to every jovial company, without whom the sparks could not relish their wine, nor know how to pass an afternoon idly; if you would not have him waste his time and estate to divert others, and condemn the dirty acres left him by his ancestors; I do not think you will much care he should be a poet, or that his school-master should enter him in versifying. But yet, if any one will think poetry a desirable quality in his son, and that the study of it would raise his fancy and parts, he must needs yet confess, that, to that end, reading the excellent Greek and Roman poets is of more use than making bad verses of his own, in a language that is not his own. And he, whose design it is to excel in English poetry, would not, I guess, think the way to it were to make his first essays in Latin verses.

## MEMORITER RECITATION.

169. Another thing, very ordinary in the vulgar method of grammar-schools, there is, of which I see no use at all, unless it be to balk young lads in the way to learning languages, which, in my opinion, should be made as easy and pleasant as may be; and that which was painful in it, as much as possible, quite removed. That which I mean, and here complain of, is, their being forced to learn by heart great parcels of the authors which are taught them; wherein I can discover no advantage at all, especially to the business they are upon. Languages are to be learnt only by reading and talking, and not by scraps of authors got by heart; which when a man's head is stuffed with, he has got the just furniture of a pedant, and it is the ready way to make him one, than which there is nothing less becoming a gentleman. For what can be more ridiculous, than to mix the rich and handsome thoughts and sayings of others with a deal of poor stuff of his own; which is thereby the more exposed; and has no other grace in it, nor will otherwise recommend the speaker than a thread-bare

russet coat would, that was set off with large patches of scarlet and glittering brocade? Indeed, where a passage comes in the way, whose matter is worth remembrance, and the expression of it very close and excellent, (as there are many such in the ancient authors,) it may not be amiss to lodge it in the minds of young scholars, and with such admirable strokes of those great masters sometimes exercise the memories of school-boys: but their learning of their lessons by heart, as they happen to fall out in their books, without choice or distinction, I know not what it serves for, but to mispend their time and pains, and give them a disgust and aversion to their books, wherein they find nothing but useless trouble.

170. I hear it is said, that children should be employed in getting things by heart, to exercise and improve their memories. I could wish this were said with as much authority of reason, as it is with forwardness of assurance; and that this practice were established upon good observation, more than old custom; for it is evident, that strength of memory is owing to a happy constitution, and not to any habitual improvement got by exercise. It is true, what the mind is intent upon, and for fear of letting it slip, often imprints afresh on itself by frequent reflection, that it is apt to retain, but still according to its own natural strength of retention. An impression made on beeswax or lead will not last so long as on brass or steel. Indeed, if it be renewed often, it may last the longer; but every new reflecting on it is a new impression, and it is from thence one is to reckon, if one would know how long the mind retains it. But the learning pages of Latin by heart, no more fits the memory for retention of any thing else, than the graving of one sentence in lead, makes it the more capable of retaining firmly any other characters. If such a sort of exercise of the memory were able to give it strength, and improve our parts, players of all other people must needs have the best memories, and be the best company: but whether the scraps they have got into their head this way, make them remember other things the better; and whether their parts be improved proportionably to the pains they have taken in getting by heart other sayings; experience will show. Memory is so necessary to all parts and conditions of life, and so little is to be done without it, that we are not to fear it should grow dull and useless for want of exercise, if exercise would make it grow stronger. But I fear this faculty of the mind is not capable of much help and amendment in general, by any exercise or endeavor of ours, at least not by that used upon this pretense in grammar-schools. And if Xerxes was able to call every common soldier by his name, in his army, that consisted of no less than a hundred thousand men, I think it may be guessed, he got not this wonderful ability by learning his lessons by heart, when he was a boy. This method of exercising and improving the memory by toilsome repetitions, without book, of what they read, is, I think, little used in the education of princes; which, if it had that advantage talked of, should be as little neglected in them, as in the meanest school-boys; princes having as much need of good memories as any men living, and have generally an equal share in this faculty with other men: though it has never been taken care of this way. What the mind is intent upon, and careful of, that it remembers best, and for the reason above mentioned: to which if method and order be joined, all is done, I think, that can be, for the help of a weak memory; and he that will take any other way to do it, especially that of charging it with a train of other people's words, which he that learns cares not

for; will, I guess, scarce find the profit answer half the time and pains employed in it.

I do not mean hereby, that there should be no exercise given to children's memories. I think their memories should be employed, but not in learning by rote whole pages out of books, which, the lesson being once said, and that task over, are delivered up again to oblivion, and neglected forever. This mends neither the memory nor the mind. What they should learn by heart out of authors, I have above mentioned: and such wise and useful sentences being once given in charge to their memories, they should never be suffered to forget again, but be often called to account for them: whereby, besides the use those sayings may be to them in their future life, as so many good rules and observations; they will be taught to reflect often, and bethink themselves what they have to remember, which is the only way to make the memory quick and useful. The custom of frequent reflection will keep their minds from running adrift, and call their thoughts home from useless inattentive roving: and therefore, I think, it may do well to give them something every day to remember; but something still, that is in itself worth the remembering, and what you would never have out of mind, whenever you call, or they themselves search for it. This will oblige them often to turn their thoughts inwards, than which you can not wish them a better intellectual habit.

#### LATIN.

171. But under whose care soever a child is put to be taught, during the tender and flexible years of his life, this is certain, it should be one who thinks Latin and language the least part of education; one, who knowing how much virtue, and a well-tempered soul, is to be preferred to any sort of learning or language, makes it his chief business to form the mind of his scholars, and give that a right disposition: which, if once got, though all the rest should be neglected, would, in due time, produce all the rest; and which if it be not got and settled, so as to keep out ill and vicious habits, languages and sciences, and all the other accomplishments of education, will be to no purpose, but to make the worse or more dangerous man. And indeed, whatever stir there is made about getting of Latin, as the great and difficult business; his mother may teach it him herself, if she will but spend two or three hours in a day with him, and make him read the evangelists in Latin to her: for she need but buy a Latin Testament, and having got somebody to mark the last syllable but one, where it is long, in words above two syllables, (which is enough to regulate her pronunciation, and accenting the words,) read daily in the Gospels; and then let her avoid understanding them in Latin, if she can. And when she understands the Evangelists in Latin, let her, in the same manner, read *Æsop's Fables*, and so proceed on to *Eutropius*, *Justin*, and other such books. I do not mention this as an imagination of what I fancy may do, but as of a thing I have known done, and the Latin tongue, with ease, got this way.

But to return to what I was saying: he that takes on him the charge of bringing up young men, especially young gentlemen, should have something more in him than Latin, more than even a knowledge in the liberal sciences; he should be a person of eminent virtue and prudence, and with good sense have good humor, and the skill to carry himself with gravity, ease, and kind-

ness, in a constant conversation with his pupila. But of this I have spoken at large in another place.

## GEOGRAPHY.

172. At the same time that he is learning French and Latin, a child, as has been said, may also be entered in arithmetic, geography, chronology, history, and geometry too. For if these be taught him in French or Latin, when he begins once to understand either of these tongues, he will get a knowledge in these sciences, and the language to boot.

Geography, I think, should be begun with; for the learning of the figure of the globe, the situation and boundaries of the four parts of the world, and that of particular kingdoms and countries, being only an exercise of the eyes and memory, a child with pleasure will learn and retain them: and this is so certain, that I now live in the house with a child, whom his mother has so well instructed this way in geography, that he knew the limits of the four parts of the world, could readily point, being asked, to any country upon the globe, or any county in the map of England; knew all the great rivers, promontories, straits, and bays in the world, and could find the longitude and latitude of any place, before he was six years old. These things, that he will thus learn by sight, and have by rote in his memory, are not all, I confess, that he is to learn upon the globes. But yet it is a good step and preparation to it, and will make the remainder much easier, when his judgment is grown ripe enough for it: besides that, it gets so much time now, and by the pleasure of knowing things, leads him on insensibly to the gaining of languages.

173. When he has the natural parts of the globe well fixed in his memory, it may then be time to begin arithmetic. By the natural parts of the globe, I mean several positions of the parts of the earth and sea, under different names and distinctions of countries; not coming yet to those artificial and imaginary lines, which have been invented, and are only supposed, for the better improvement of that science.

## ARITHMETIC.

174. Arithmetic is the easiest, and consequently the first sort of abstract reasoning, which the mind commonly bears, or accustoms itself to; and is of so general use in all parts of life and business, that scarce any thing is to be done without it. This is certain, a man can not have too much of it, nor too perfectly; he should therefore begin to be exercised in counting, as soon, and as far, as he is capable of it; and do something in it every day till he is master of the art of numbers. When he understands addition and subtraction, he may then be advanced farther in geography, and after he is acquainted with the poles, zones, parallel circles, and meridians, be taught longitude and latitude, and by them be made to understand the use of maps, and by the numbers placed on their sides, to know the respective situation of countries, and how to find them out on the terrestrial globe. Which when he can readily do, he may then be entered in the celestial; and there going over all the circles again, with a more particular observation of the ecliptic or zodiac, to fix them all very clearly and distinctly in his mind, he may be taught the figure and position of the several constellations, which may be showed him first upon the globe, and then in the heavens.

## ASTRONOMY.

When that is done, and he knows pretty well the constellations of this our hemisphere, it may be time to give him some notions of this our planetary world, and to that purpose it may not be amiss to make him a draught of the Copernican system; and therein explain to him the situation of the planets, their respective distances from the sun, the center of their revolutions. This will prepare him to understand the motion and theory of the planets the most easy and natural way. For, since astronomers no longer doubt of the motion of the planets about the sun, it is fit he should proceed upon that hypothesis, which is not only the simplest and least perplexed for a learner, but also the likeliest to be true in itself. But in this, as in all other parts of instruction, great care must be taken with children, to begin with that which is plain and simple, and to teach them as little as can be at once, and settle that well in their heads, before you proceed to the next, or any thing new in that science. Give them first one simple idea, and see that they take it right, and perfectly comprehend it, before you go any farther; and then add some other simple idea, which lies next in your way to what you aim at; and so proceeding by gentle and insensible steps, children, without confusion and amazement, will have their understandings opened, and their thoughts extended, farther than could have been expected. And when any one has learned any thing himself, there is no such way to fix it in his memory, and to encourage him to go on, as to set him to teach it others.

## GEOMETRY.

175. When he has once got such an acquaintance with the globes, as is above mentioned, he may be fit to be tried a little in geometry; wherein I think the six first books of Euclid enough for him to be taught. For I am in some doubt whether more to a man of business be necessary or useful; at least if he have a genius and inclination to it, being entered so far by his tutor, he will be able to go on of himself without a teacher.

The globes, therefore, must be studied, and that diligently, and, I think, may be begun betimes, if the tutor will but be careful to distinguish what the child is capable of knowing, and what not; for which this may be a rule, that perhaps will go a pretty way, (*viz.*) that children may be taught any thing that falls under their senses, especially their sight, as far as their memories only are exercised: and thus a child very young may learn, which is the equator, which the meridian, &c., which Europe, and which England, upon the globes, as soon almost as he knows the rooms of the house he lives in; if care be taken not to teach him too much at once, nor to set him upon a new part, till that, which he is upon, be perfectly learned and fixed in his memory.

## CHRONOLOGY.

176. With geography, chronology ought to go hand in hand; I mean the general part of it, so that he may have in his mind a view of the whole current of time, and the several considerable epochs that are made use of in history. Without these two, history, which is the great mistress of prudence and civil knowledge; and ought to be the proper study of a gentleman or man of business in the world; without geography and chronology, I say, history will be very ill retained, and very little useful; but be only a jumble of matters of fact,

confusedly heaped together without order or instruction. It is by these two that the actions of mankind are ranked into their proper places of times and countries; under which circumstances, they are not only much easier kept in the memory, but, in that natural order, are only capable to afford those observations, which make a man the better and the abler for reading them.

177. When I speak of chronology as a science he should be perfect in, I do not mean the little controversies that are in it. These are endless, and most of them of so little importance to a gentleman, as not to deserve to be inquired into were they capable of an easy decision. And, therefore, all that learned noise and dust of the chronologist is wholly to be avoided. The most useful book I have seen in that part of learning, is a small treatise of Strauchius, which is printed in twelves, under the title of "*Breviarium Chronologicum*," out of which may be selected all that is necessary to be taught a young gentleman concerning chronology; for all that is in that treatise a learner need not be cumbered with. He has in him the most remarkable or usual epochs reduced all to that of the Julian period, which is the easiest, and plainest, and surest method, that can be made use of in chronology. To this treatise of Strauchius, Helvicus's tables may be added, as a book to be turned to on all occasions.

## HISTORY.

178. As nothing teaches, so nothing delights, more than history. The first of these recommends it to the study of grown men; the latter makes me think it the fittest for a young lad, who, as soon as he is instructed in chronology, and acquainted with the several epochs, in use in this part of the world, and can reduce them to the Julian period, should then have some Latin history put into his hand. The choice should be directed by the easiness of the style; for wherever he begins, chronology will keep it from confusion; and the pleasantness of the subject inviting him to read, the language will insensibly be got, without that terrible vexation and uneasiness which children suffer where they are put into books beyond their capacity, such as are the Roman orators and poets, only to learn the Roman language. When he has by reading mastered the easier, such perhaps as Justin, Eutropius, Quintus Curtius, &c., the next degree to these will give him no great trouble: and thus, by a gradual progress from the plainest and easiest historians, he may at last come to read the most difficult and sublime of the Latin authors, such as are Tully, Virgil, and Horace.

## ETHICS.

179. The knowledge of virtue, all along from the beginning, in all the instances he is capable of, being taught him, more by practice than rules; and the love of reputation, instead of satisfying his appetite, being made habitual in him; I know not whether he should read any other discourses of morality, but what he finds in the Bible; or have any system of ethics put into his hand, till he can read Tully's Offices, not as a school-boy to learn Latin, but as one that would be informed in the principles and precepts of virtue, for the conduct of his life.

## CIVIL LAW.

180. When he has pretty well digested Tully's Offices, and added to it "*Puffendorf de Officio Hominis et Civis*," it may be seasonable to set him upon "*Grotius de Jure Belli et Pacis*," or, which perhaps is the better of the two, "*Puffen-*



dorf de Jure Naturali et Gentium," wherein he will be instructed in the natural rights of men, and the original and foundations of society, and the duties resulting from thence. This general part of civil law and history are studies which a gentleman should not barely touch at, but constantly dwell upon, and never have done with. A virtuous and well-behaved young man, that is well versed in the general part of the civil law, (which concerns not the chicane of private cases, but the affairs and intercourse of civilized nations in general, grounded upon principles of reason,) understands Latin well, and can write a good hand, one may turn loose into the world, with great assurance that he will find employment and esteem everywhere.

## ENGLISH LAW.

181. It would be strange to suppose an English gentleman should be ignorant of the law of his country. This, whatever station he is in, is so requisite, that, from a justice of the peace to a minister of state, I know no place he can well fill without it. I do not mean the chicane or wrangling and captious part of the law; a gentleman whose business is to seek the true measures of right and wrong, and not the arts how to avoid doing the one, and secure himself in doing the other, ought to be as far from such a study of the law, as he is concerned diligently to apply himself to that wherein he may be serviceable to his country. And to that purpose I think the right way for a gentleman to study our law, which he does not design for his calling, is to take a view of our English constitution and government, in the ancient books of the common law, and some more modern writers, who out of them have given an account of this government. And having got a true idea of that, then to read our history, and with it join in every king's reign the laws then made. This will give an insight into the reason of our statutes, and show the true ground upon which they came to be made, and what weight they ought to have.

## RHETORIC. LOGIC.

182. Rhetoric and logic being the arts that in the ordinary method usually follow immediately after grammar, it may perhaps be wondered that I have said so little of them. The reason is, because of the little advantage young people receive by them; for I have seldom or never observed any one to get the skill of reasoning well, or speaking handsomely, by studying those rules which pretend to teach it; and therefore I would have a young gentleman take a view of them in the shortest systems could be found, without dwelling long on the contemplation and study of those formalities. Right reasoning is founded on something else than the predicaments and predicables, and does not consist in talking in mode and figure itself. But it is besides my present business to enlarge upon this speculation. To come therefore to what we have in hand; if you would have your son reason well, let him read Chillingworth; and if you would have him speak well, let him be conversant in Tully, to give him the true idea of eloquence; and let him read those things that are well writ in English, to perfect his style in the purity of our language.

183. If the use and end of right reasoning be to have right notions, and a right judgment of things; to distinguish betwixt truth and falsehood, right and wrong, and to act accordingly; be sure not to let your son be bred up in the art and formality of disputing, either practicing it himself, or admiring it in

others; unless, instead of an able man, you desire to have him an insignificant wrangler, opiniatre in discourse, and priding himself in contradicting others; or, which is worse, questioning every thing, and thinking there is no such thing as truth to be sought, but only victory, in disputing. There can not be any thing so disingenuous, so misbecoming a gentleman, or any one who pretends to be a rational creature, as not to yield to plain reason, and the conviction of clear arguments. Is there any thing more inconsistent with civil conversation, and the end of all debate, than not to take an answer, though ever so full and satisfactory; but still to go on with the dispute, as long as equivocal sounds can furnish [a "medius terminus"] a term to wrangle with on the one side, or a distinction on the other? Whether pertinent or impertinent, sense or nonsense, agreeing with, or contrary to, what he had said before, it matters not. For this, in short, is the way and perfection of logical disputes, that the opponent never takes any answer, nor the respondent ever yields to any argument. This neither of them must do, whatever becomes of truth or knowledge, unless he will pass for a poor baffled wretch, and lie under the disgrace of not being able to maintain whatever he has once affirmed, which is the great aim and glory in disputing. Truth is to be found and supported by a mature and due consideration of things themselves, and not by artificial terms and ways of arguing: these lead not men so much into the discovery of truth, as into a captious and fallacious use of doubtful words, which is the most useless and most offensive way of talking, and such as least suits a gentleman or a lover of truth of any thing in the world.

There can scarce be a greater defect in a gentleman, than not to express himself well, either in writing or speaking. But yet, I think, I may ask my reader, whether he doth not know a great many, who live upon their estates, and so, with the name, should have the qualities of gentlemen, who can not so much as tell a story as they should, much less speak clearly and persuasively in any business? This I think not to be so much their fault, as the fault of their education; for I must, without partiality, do my countrymen this right, that where they apply themselves, I see none of their neighbors outgo them. They have been taught rhetoric, but yet never taught how to express themselves handsomely with their tongues, or pens, in the language they are always to use; as if the names of the figures, that embellished the discourses of those who understood the art of speaking, were the very art and skill of speaking well. This, as all other things of practice, is to be learned not by a few or a great many rules given, but by exercise and application, according to good rules, or rather patterns, till habits are got, and a facility of doing it well.

#### STYLE.

Agreeable hereunto, perhaps it might not be amiss to make children, as soon as they are capable of it, often to tell a story of any thing they know; and to correct at first the most remarkable fault they are guilty of, in their way of putting it together. When that fault is cured, then to show them the next, and so on, till, one after another, all, at least the gross ones, are mended. When they can tell tales pretty well, then it may be time to make them write them. The fables of *Æsop*, the only book almost that I know fit for children, may afford them matter for this exercise of writing English, as well as for reading and translating, to enter them in the Latin tongue. When they are got past

the faults of grammar, and can join in a continued coherent discourse of the several parts of a story, without bald and unhandsome forms of transition (as is usual,) often repeated; he that desires to perfect them yet farther in this, which is the first step to speaking well, and needs no invention, may have recourse to Tully; and by putting in practice those rules, which that master of eloquence gives in his first book "*De Inventione*," § 20, make them know wherein the skill and graces of a handsome narrative, according to the several subjects and designs of it, lie. Of each of which rules fit examples may be found out, and therein they may be shown how others have practiced them. The ancient classic authors afford plenty of such examples, which they should be made not only to translate, but have set before them as patterns for their daily imitation.

## LETTERS.

When they understand how to write English with due connection, propriety, and order, and are pretty well masters of a tolerable narrative style, they may be advanced to writing of letters; wherein they should not be put upon any strains of wit or compliment, but taught to express their own plain easy sense, without any incoherence, confusion, or roughness. And when they are perfect in this, they may, to raise their thoughts, have set before them the example of Voiture's, for the entertainment of their friends at a distance, with letters of compliment, mirth, raillery, or diversion; and Tully's epistles, as the best pattern, whether for business or conversation. The writing of letters has so much to do in all the occurrences of human life, that no gentleman can avoid showing himself in this kind of writing: occasions will daily force him to make this use of his pen, which, besides the consequences, that, in his affairs, his well or ill managing of it often draws after it, always lays him open to a severer examination of his breeding, sense, and abilities, than oral discourses; whose transient faults, dying for the most part with the sound that gives them life, and so not subject to a strict review, more easily escape observation and censure.

## ENGLISH.

Had the methods of education been directed to their right end, one would have thought this so necessary a part, could not have been neglected, whilst themes and verses in Latin, of no use at all, were, so constantly every where pressed, to the racking of children's inventions beyond their strength, and hindering their cheerful progress in learning the tongues, by unnatural difficulties. But custom has so ordained it, and who dares disobey? And would it not be very unreasonable to require of a learned country schoolmaster (who has all the tropes and figures in Farnaby's rhetoric at his fingers' ends,) to teach his scholar to express himself handsomely in English, when it appears to be so little his business or thought, that the boy's mother (despised, it is like, as illiterate, for not having read a system of logic and rhetoric,) outdoes him in it?

To write and speak correctly, gives a grace, and gains a favorable attention to what one has to say; and, since it is English that an English gentleman will have constant use of, that is the language he should chiefly cultivate, and wherein most care should be taken to polish and perfect his style. To speak or write better Latin than English, may make a man be talked of; but he would find it more to his purpose to express himself well in his own tongue, that he uses every moment, than to have the vain commendation of others for a very

insignificant quality. This I find universally neglected, and no care taken any where to improve young men in their own language, that they may thoroughly understand and be masters of it. If any one, among us have a facility or purity more than ordinary in his mother tongue, it is owing to chance, or his genius, or any thing, rather than to his education, or any care of his teacher. To mind what English his pupil speaks or writes, is below the dignity of one bred up amongst Greek and Latin, though he have but little of them himself. These are the learned languages, fit only for learned men to meddle with and teach; English is the language of the illiterate vulgar; though yet we see the policy of some of our neighbors hath not thought it beneath the public care to promote and reward the improvement of their own language. Polishing and enriching their tongue, is no small business amongst them; it hath colleges and stipends appointed it, and there is raised amongst them a great ambition and emulation of writing correctly; and we see what they are come to by it, and how far they have spread one of the worst languages, possibly in this part of the world, if we look upon it as it was in some few reigns backwards, whatever it be now. The great men amongst the Romans were daily exercising themselves in their own language; and we find yet upon record the names of orators, who taught some of their emperors Latin, though it were their mother tongue.

It is plain the Greeks were yet more nice in theirs; all other speech was barbarous to them but their own, and no foreign language appears to have been studied or valued amongst that learned and acute people; though it be past doubt, that they borrowed their learning and philosophy from abroad.

I am not here speaking against Greek and Latin; I think they ought to be studied; and the Latin, at least, understood well, by every gentleman. But whatever foreign languages a young man meddles with, (and the more he knows, the better,) that which he should critically study, and labor to get a facility, clearness, and elegancy to express himself in, should be his own, and to this purpose he should daily be exercised in it.

#### NATURAL PHILOSOPHY.

184. Natural philosophy, as a speculative science, I imagine, we have none; and perhaps I may think I have reason to say, we never shall be able to make a science of it. The works of nature are contrived by a wisdom, and operate by ways, too far surpassing our faculties to discover, or capacities to conceive, for us ever to be able to reduce them into a science. Natural philosophy being the knowledge of the principles, properties, and operations of things, as they are in themselves, I imagine there are two parts of it, one comprehending spirits, with their nature and qualities; and the other, bodies. The first of these is usually referred to metaphysics; but under what title soever the consideration of spirits comes, I think it ought to go before the study of matter and body, not as a science that can be methodized into a system, and treated of, upon principles of knowledge; but as an enlargement of our minds towards a truer and fuller comprehension of the intellectual world, to which we are led both by reason and revelation. And since the clearest and largest discoveries we have of other spirits, besides God and our own souls, is imparted to us from heaven by revelation, I think the information, that at least young people should have of them, should be taken from that revelation. To this purpose, I con-

clude, it would be well, if there were made a good history of the Bible for young people to read; wherein if every thing that is fit to be put into it, were laid down in its due order of time, and several things omitted, which are suited only to riper age; that confusion, which is usually produced by promiscuous reading of the Scripture, as it lies now bound up in our Bibles, would be avoided; and also this other good obtained, that by reading of it constantly, there would be instilled into the minds of children a notion and belief of spirits, they having so much to do, in all the transactions of that history, which will be a good preparation to the study of bodies. For, without the notion and allowance of spirit, our philosophy will be lame and defective in one main part of it, when it leaves out the contemplation of the most excellent and powerful part of the creation.

185. Of this history of the Bible, I think too it would be well, if there were a short and plain epitome made, containing the chief and most material heads for children to be conversant in, as soon as they can read. This, though it will lead them early into some notion of spirits, yet is not contrary to what I said above, that I would not have children troubled, whilst young, with notions of spirits; whereby my meaning was, that I think it inconvenient, that their yet tender minds should receive early impressions of goblins, specters, and apparitions, wherewith their maids, and those about them, are apt to fright them into a compliance of their orders, which often proves a great inconvenience to them all their lives after, by subjecting their minds to frights, fearful apprehensions, weakness, and superstition; which, when coming abroad into the world and conversation, they grow weary and ashamed of; it not seldom happens, that to make, as they think, a thorough cure, and ease themselves of a load, which has sat so heavy on them, they throw away the thoughts of all spirits together, and so run into the other, but worse extreme.

186. The reason why I would have this promised to the study of bodies, and the doctrine of the Scriptures well imbibed, before young men be entered in natural philosophy, is, because matter being a thing that all our senses are constantly conversant with, it is so apt to possess the mind, and exclude all other beings, but matter, that prejudice, grounded on such principles, often leaves no room for the admittance of spirits, or the allowing of any such things as immaterial beings "in rerum naturâ;" when yet it is evident, that by mere matter and motion none of the great phenomena of nature can be resolved: to instance but in that common one of gravity, which I think impossible to be explained by any natural operation of matter, or any other law of motion but the positive will of a superior Being so ordering it. And, therefore, since the deluge can not be well explained without admitting something out of the ordinary course of nature, I propose it to be considered whether God's altering the center of gravity in the earth for a time, (a thing as intelligible as gravity itself, which perhaps a little variation of causes, unknown to us, would produce,) will not more easily account for Noah's flood, than any hypothesis yet made use of to solve it. I hear the great objection to this is, that it would produce but a partial deluge. But the alteration of the center of gravity once allowed, it is no hard matter to conceive, that the divine power might make the center of gravity placed at a due distance from the center of the earth, move round it in a convenient space of time; whereby the flood would become universal, and, as I think, answer all the phenomena of the deluge as delivered by Moses, at an easier rate than those many hard suppositions that are made use

of to explain it. But this is not a place for that argument, which is here only mentioned by the by, to show the necessity of having recourse to something beyond bare matter and its motion, in the explication of nature; to which the notions of spirits and their power, as delivered in the Bible, where so much is attributed to their operation, may be a fit preparative, reserving to a fitter opportunity, a fuller explication of this hypothesis, and the application of it to all the parts of the deluge, and any difficulties that can be supposed in the history of the flood, as recorded in the Scripture.

187. But to return to the study of natural philosophy, though the world be full of systems of it, yet I can not say, I know any one which can be taught a young man as a science, wherein he may be sure to find truth and certainty, which is, what all sciences give an expectation of. I do not hence conclude that none of them are to be read: it is necessary for a gentleman in this learned age to look into some of them, to fit himself for conversation. But whether that of Des Cartes be put into his hands, as that which is the most in fashion, or it be thought fit to give him a short view of that and several others also; I think the systems of natural philosophy, that have obtained in this part of the world, are to be read more to know the hypotheses, and to understand the terms and ways of talking of the several sects, than with hopes to gain thereby a comprehensive, scientific, and satisfactory knowledge of the works of nature: only this may be said, that the modern corpuscularians talk, in most things more intelligibly than the peripatetics, who possessed the schools immediately before them. He that would look farther back, and acquaint himself with the several opinions of the ancients, may consult Dr. Cudworth's Intellectual System; wherein that very learned author hath with such accurateness and judgment collected and explained the opinions of the Greek philosophers, that what principles they built on, and what were the chief hypotheses that divided them, is better to be seen in him than any where else that I know. But I would not deter any one from the study of nature, because all the knowledge we have, or possibly can have of it, can not be brought into a science. There are very many things in it that are convenient and necessary to be known to a gentleman; and a great many other, that will abundantly reward the pains of the curious with delight and advantage. But these I think are rather to be found amongst such writers, as have employed themselves in making rational experiments and observations, than in starting barely speculative systems. Such writings, therefore, as many of Mr. Boyle's are, with others, that have writ of husbandry, planting, gardening, and the like, may be fit for a gentleman, when he has a little acquainted himself with some of the systems of natural philosophy in fashion.

188. Though the systems of physics, that I have met with, afford little encouragement to look for certainty or science in any treatise, which shall pretend to give us a body of natural philosophy from the first principles of bodies in general, yet the incomparable Mr. Newton, has shown how far mathematics, applied to some parts of nature, may, upon principles that matter of fact justify, carry us in the knowledge of some, as I may so call them, particular provinces of the incomprehensible universe. And if others could give us so good and clear an account of other parts of nature, as he has of this our planetary world, and the most considerable phenomena observable in it, in his admirable book, "*Philosophiæ naturalis Principia mathematica*," we might in time hope to be furnished with more true and certain knowledge in several parts of this stupen-



dious machine, than hitherto we could have expected. And though there are very few that have mathematics enough to understand his demonstrations, yet the most accurate mathematicians, who have examined them, allowing them to be such, his book will deserve to be read, and give no small light and pleasure to those, who, willing to understand the motions, properties, and operations of the great masses of matter, in this our solar system, will but carefully mind his conclusions, which may be depended on as propositions well proved.

## GREEK.

189. This is, in short, what I have thought concerning a young gentleman's studies; wherein it will possibly be wondered, that I should omit Greek, since amongst the Grecians is to be found the original, as it were, and foundation of of all that learning, which we have in this part of the world. I grant it so; and will add, that no man can pass for a scholar, that is ignorant of the Greek tongue. But I am not here considering the education of a professed scholar, but of a gentleman, to whom Latin and French, as the world now goes, is by every one acknowledged to be necessary. When he comes to be a man, if he has a mind to carry his studies farther, and look into the Greek learning, he will then easily get that tongue himself: and if he has not that inclination, his learning of it under a tutor, will be but lost labor, and much of his time and pains spent in that which will be neglected and thrown away, as soon as he is at liberty. For how many are there of an hundred, even amongst scholars themselves, who retain the Greek they carried from school; or ever improve it to a familiar reading, and perfect understanding of Greek authors?

To conclude this part, which concerns a young gentleman's studies, his tutor should remember, that his business is not so much to teach him all that is knowable, as to raise in him a love and esteem of knowledge; and to put him in the right way of knowing and improving himself, when he has a mind to it.

The thoughts of a judicious author on the subject of languages, I shall here give the reader, as near as I can, in his own way of expressing them. He says \* "One can scarce burden children too much with the knowledge of languages. They are useful to men of all conditions, and they equally open them the entrance, either to the most profound, or the more easy and entertaining parts of learning. If this irksome study be put off to a little more advanced age, young men either have not resolution enough to apply to it out of choice, or steadiness to carry it on. And if any one has the gift of perseverance, it is not without the inconvenience of spending that time upon languages, which is destined to other uses: and he confines to the study of words that age of his life that is above it, and requires things; at least, it is the losing the best and beautifullest season of one's life. This large foundation of languages can not be well laid, but when every thing makes an easy and deep impression on the mind; when the memory is fresh, ready and tenacious; when the head and heart are as yet free from cares, passions, and designs; and those, on whom the child depends, have authority enough to keep him close to a long-continued application. I am persuaded, that the small number of truly learned, and the multitude of superficial pretenders, is owing to the neglect of this."

I think every body will agree with this observing gentleman, that languages are the proper study of our first years. But this is to be considered by the

parents and tutors, what tongue it is fit the child should learn. For it must be confessed, that it is fruitless pains, and loss of time, to learn a language, which, in the course of life that he is designed to, he is never like to make use of; or which one may guess by his temper, he will wholly neglect and lose again, as soon as an approach to manhood, setting him free from a governor, shall put him into the hands of his own inclination; which is not likely to allot any of his time to the cultivating the learned tongues; or dispose him to mind any other language, but what daily use, or some particular necessity, shall force upon him.

But yet, for the sake of those who are designed to be scholars, I will add what the same author subjoins, to make good his foregoing remark. It will deserve to be considered by all who desire to be truly learned, and, therefore, may be a fit rule for tutors to inculcate, and leave with their pupils, to guide their future studies:

"The study," says he, "of the original text can never be sufficiently recommended. It is the shortest, surest, and most agreeable way to all sorts of learning. Draw from the spring-head, and take not things at second-hand. Let the writings of the great masters be never laid aside; dwell upon them, settle them in your mind, and cite them upon occasion; make it your business thoroughly to understand them in their full extent, and all their circumstances: acquaint yourself fully with the principles of original authors; bring them to a consistency, and then do you yourself make your deductions. In this state were the first commentators, and do not you rest till you bring yourself to the same. Content not yourself with those borrowed lights, nor guide yourself by their views, but where your own fails you, and leaves you in the dark. Their explications are not yours, and will give you the slip. On the contrary, your own observations are the product of your own mind, where they will abide, and be ready at hand upon all occasions in converse, consultation, and dispute. Lose not the pleasure it is to see that you were not stopped in your reading, but by difficulties that are invincible; where the commentators and scholiasts themselves are at a stand, and have nothing to say; those copious expositors of other places, who, with a vain and pompous overflow of learning, poured out on passages plain and easy in themselves, are very free of their words and pains where there is no need. Convince yourself fully by thus ordering your studies, that it is nothing but men's laziness, which hath encouraged pedantry to cram rather than enrich libraries, and to bury good authors under heaps of notes and commentaries; and you will perceive, that sloth herein hath acted against itself, and its own interest, by multiplying reading and inquiries, and increasing the pains it endeavored to avoid."

This, though it may seem to concern none but direct scholars, is of so great moment for the right ordering of their education and studies, that I hope I shall not be blamed for inserting of it here, especially if it be considered, that it may be of use to gentlemen too, when at any time they have a mind to go deeper than the surface, and get to themselves a solid, satisfactory, and masterly insight in any part of learning.

#### METHOD.

Order and constancy are said to make the great difference between one man and another: This, I am sure, nothing so much clears a learner's way, helps him so much on in it, and makes him go so easy and so far in any inquiry, as a

good method. His governor should take pains to make him sensible of this, accustom him to order and teach him method in all the applications of his thoughts; show him wherein it lies, and the advantages of it; acquaint him with the several sorts of it, either from general to particulars, or from particulars to what is more general; exercise him in both of them; and make him see, in what case each different method is most proper, and to what ends it best serves.

In history the order of time should govern; in philosophical inquiries that of nature, which in all progression is to go from the place one is then in, to that which joins and lies next to it; and so it is in the mind, from the knowledge it stands possessed of already, to that which lies next, and is coherent to it, and so on to what it aims at, by the simplest and most uncompounded parts it can divide the matter into. To this purpose, it will be of great use to his pupil to accustom him to distinguish well, that is, to have distinct notions, where ever the mind can find any real difference, but as carefully to avoid distinction in terms, where he has not distinct and different clear ideas.

190. Besides what is to be had from study and books, there are other accomplishments necessary for a gentleman, to be got by exercise, and to which time is to be allowed, and for which masters must be had.

#### DANCING.

Dancing being that which gives graceful motions all the life, and above all things manliness, and a becoming confidence to young children, I think it can not be learned too early, after they are once of an age and strength capable of it. But you must be sure to have a good master, that knows, and can teach, what is graceful and becoming, and what gives a freedom and easiness to all the motions of the body. One that teaches not this, is worse than none at all, natural unfashionableness being much better than apish, affected postures; and I think it much more passable to put off the hat, and make a leg, like an honest country-gentleman, than like an ill-fashioned dancing-master. For, as for the jigging part, and the figures of dances, I count that little, or nothing, farther than as it tends to perfect graceful carriage.

#### MUSIC.

191. Music is thought to have some affinity with dancing, and a good hand, upon some instruments, is by many people mightily valued. But it wastes so much of a young man's time, to gain but a moderate skill in it, and engages often in such odd company, that many think it much better spared; and I have amongst men of parts and business, so seldom heard any one commended, or esteemed, for having an excellency in music, that amongst all those things, that ever came into the list of accomplishments, I think I may give it the last place. Our short lives will not serve us for the attainment of all things; nor can our minds be always intent on something to be learned. The weakness of our constitutions, both of mind and body, requires, that we should be often unbent: and he that will make a good use of any part of his life, must allow a large portion of it to recreation. At least this must not be denied to young people unless whilst you, with too much haste, make them old, you have the displeasure to set them in their graves, or a second childhood, sooner than you could wish. And therefore I think, that the time and pains allotted to serious improvements, should be employed about things of most use and consequence, and that too in

the methods the most easy and short, that could be at any rate obtained: and, perhaps, as I have above said, it would be none of the least secrets of education, to make the exercises in the body and the mind, the recreation one to another. I doubt not but that something might be done in it, by a prudent man, that would well consider the temper and inclination of his pupil. For he that is wearied either with study or dancing, does not desire presently to go to sleep; but to do something else, which may divert and delight him. But this must be always remembered, that nothing can come into the account of recreation, that is not done with delight.

192. Fencing and riding the great horse, are looked upon as so necessary to parts of breeding, that it would be thought a great omission to neglect them: the latter of the two being for the most part to be learned only in great towns, is one of the best exercises for health, which is to be had in those places of ease and luxury: and upon that account, makes a fit part of a young gentleman's employment during his abode there. And as far as it conduces to give a man a firm and graceful seat on horseback, and to make him able to teach his horse to stop and turn quick, and to rest on his haunches, is of use to a gentleman both in peace and war. But whether it be of moment enough to be made a business of, and deserve to take up more of his time, than should barely for his health be employed at due intervals in some such vigorous exercise, I shall leave to the discretion of parents and tutors, who will do well to remember, in all the parts of education, that most time and application is to be bestowed on that which is like to be of greatest consequence, and frequentest use, in the ordinary course and occurrences of that life the young man is designed for.

## FENCING.

193. As for fencing, it seems to me a good exercise for health, but dangerous to the life. The confidence of their skill being apt to engage in quarrels those that think they have learned to use their swords. This presumption makes them often more touchy than needs, on points of honor, and slight or no provocations. Young men in their warm blood are forward to think they have in vain learned to fence, if they never show their skill and courage in a duel: and they seem to have reason. But how many sad tragedies that reason has been the occasion of, the tears of many a mother can witness. A man that can not fence will be more careful to keep out of bullies' and gamesters' company, and will not be half so apt to stand upon punctilios, nor to give affronts, or fiercely justify them when given, which is that which usually makes the quarrel. And when a man is in the field, a moderate skill in fencing rather exposes him to the sword of his enemy, than secures him from it. And certainly a man of courage who can not fence at all, and therefore will put all upon one trust, and not stand parrying, has the odds against a moderate fencer, especially if he has skill in wrestling. And therefore, if any provision be to be made against such accidents, and a man be to prepare his son for duels, I had much rather mine should be a good wrestler than an ordinary fencer; which is the most a gentleman can attain to in it, unless he will be constantly in the fencing-school, and every day exercising. But since fencing and riding the great horse, are so generally looked upon as necessary qualifications in the breeding of a gentleman, it will be hard wholly to deny any one of that rank these marks of distinction. I shall leave it therefore to the father, to consider, how far the temper of his son and the station he is like to be in, will allow, or encourage him to comply with fashions,

which, having very little to do with civil life, were yet formerly unknown to the most warlike nations; and seem to have added little of force or courage to those who have received them, unless we will think martial skill or prowess have been improved by duelling, with which fencing came into, and with which, I presume, it will go out of the world.

194. These are my present thoughts concerning learning and accomplishments. The great business of all is virtue and wisdom.

“Nullum numen abest, si sit prudentia.”

Teach him to get a mastery over his inclinations, and submit his appetite to reason. This being obtained, and by constant practice settled into habit, the hardest part of the task is over. To bring a young man to this, I know nothing which so much contributes, as the love of praise and commendation, which should, therefore, be instilled into him by all arts imaginable. Make his mind as sensible of credit and shame as may be: and when you have done that, you have put a principle into him, which will influence his actions, when you are not by; to which the fear of a little smart of a rod is not comparable, and which will be the proper stock, whereon afterwards to graft the true principles of morality and religion.

#### MANUAL TRADE.

195. I have one thing more to add, which as soon as I mention, I shall run the danger of being suspected to have forgot what I am about, and what I have above written concerning education, all tending towards a gentleman's calling, with which a trade seems wholly to be inconsistent. And yet, I can not forbear to say, I would have him learn a trade, a manual trade; nay, two or three, but one more particularly.

196. The busy inclination of children being always to be directed to something that may be useful to them, the advantages proposed from what they are set about may be considered of two kinds; 1. Where the skill itself, that is got by exercise, is worth the having. Thus skill not only in languages, and learned sciences, but in painting, turning, gardening, tempering, and working in iron, and all other useful arts, is worth the having. 2. Where the exercise itself, without any consideration, is necessary, or useful for health. Knowledge in some things is so necessary to be got by children, whilst they are young, that some part of their time is to be allotted to their improvement in them, though those employments contribute nothing at all to their health: such are reading, and writing, and all other sedentary studies, for the cultivating of the mind, which unavoidably take up a great part of gentlemen's time, quite from their cradles. Other manual arts, which are both got and exercised by labor, do many of them, by that exercise, not only increase our dexterity and skill, but contribute to our health too especially; such as employ us in the open air. In these, then, health and improvement may be joined together, and of these should some fit ones be chosen, to be made the recreations of one, whose chief business is with books and study. In this choice, the age and inclination of the person is to be considered, and constraint always to be avoided in bringing him to it. For command and force may often create, but can never cure an aversion: and, whatever any one is brought to by compulsion, he will leave as soon as he can, and be little profited, and less recreated by, whilst he is at it.

## PAINTING.

197. That which of all others would please me best, would be a painter, were there not an argument or two against it not easy to be answered. First, ill painting is one of the worst things in the world; and to attain a tolerable degree of skill in it, requires too much of a man's time. If he has a natural inclination to it, it will endanger the neglect of all other more useful studies, to give way to that; and if he have no inclination to it, all the time, pains, and money shall be employed in it, will be thrown away to no purpose. Another reason why I am not for painting in a gentleman, is, because it is a sedentary recreation, which more employs the mind than the body. A gentleman's more serious employment, I look on to be study; and when that demands relaxation and refreshment, it should be in some exercise of the body, which unbends the thought, and confirms the health and strength. For these two reasons I am not for painting.

## GARDENING. JOINERY.

198. In the next place, for a country gentleman, I should propose one, or rather both these; viz. gardening or husbandry in general, and working in wood, as a carpenter, joiner, or turner; these being fit and healthy recreations for a man of study, or business. For since the mind endures not to be constantly employed in the same thing, or way; and sedentary or studious men should have some exercise, that at the same time might divert their minds, and employ their bodies; I know none that could do it better for a country-gentleman, than these two, the one of them affording him exercise, when the weather or season keeps him from the other. Besides that, by being skilled in the one of them, he will be able to govern and teach his gardener; by the other, contrive and make a great many things both of delight and use: though these I propose not as the chief end of his labor, but as temptations to it; diversion from his other more serious thoughts and employments, by useful and healthy manual exercise, being what I chiefly aim at in it.

199. The great men among the ancients understood very well how to reconcile manual labor with affairs of state, and thought it no lessening to their dignity to make the one the recreation to the other. That indeed which seems most generally to have employed and diverted their spare hours was agriculture. Gideon amongst the Jews was taken from threshing, as well as Cincinnatus amongst the Romans from the plow, to command the armies of their countries against their enemies; and it is plain their dexterous handling of the flail or the plow, and being good workmen with these tools, did not hinder their skill in arms nor make them less able in the arts of war or government. They were great captains and statesmen as well as husbandmen. Cato major, who had with great reputation borne all the great offices of the commonwealth, has left an evidence under his own hand how much he was versed in country affairs; and, as I remember, Cyrus thought gardening so little beneath the dignity and grandeur of a throne, that he showed Xenophon a large field of fruit-trees, all of his own planting. The records of antiquity, both amongst Jews and Gentiles, are full of instances of this kind, if it were necessary to recommend useful recreations by examples.

## RECREATION.

200. Nor let it be thought that I mistake, when I call these or the like exercises of manual arts, diversions or recreations; for recreation is not being idle,



(as every one may observe,) but easing the wearied part by change of business: and he that thinks diversion may not lie in hard and painful labor, forgets the early rising, hard riding, heat, cold and hunger of huntamen, which is yet known to be the constant recreation of men of the greatest condition. Delving, planting, inoculating, or any the like profitable employments, would be no less a diversion, than any of the idle sports in fashion, if men could but be brought to delight in them, which custom and skill in a trade will quickly bring any one to do. And I doubt not, but there are to be found those, who, being frequently called to cards, or any other play, by those they could not refuse, have been more tired with these recreations, than with any of the most serious employment of life; though the play has been such as they have naturally had no aversion to, and with which they could willingly sometimes divert themselves.

201. Play, wherein persons of condition, especially ladies, waste so much of their time, is a plain instance to me, that men can not be perfectly idle; they must be doing something. For how else could they sit so many hours toiling at that, which generally gives more vexation than delight to people, whilst they are actually engaged in it? It is certain, gaming leaves no satisfaction behind it to those who reflect when it is over, and it no way profits either body or mind: as to their estates, if it strike so deep as to concern them, it is a trade then, and not a recreation, wherein few, that have any thing else to live on, thrive: and at best, a thriving gamester has but a poor trade on it, who fills his pocket at the price of his reputation.

Recreation belongs not to people, who are strangers to business, and are not wasted and wearied with the employment of their calling. The skill should be, so to order their time of recreation, that it may relax and refresh the part that has been exercised, and is tired; and yet do something, which, besides the present delight and ease, may produce what will afterwards be profitable. It has been nothing but the vanity and pride of greatness and riches, that has brought unprofitable and dangerous pastimes (as they are called,) into fashion, and persuaded people into a belief, that the learning or putting their hands to any thing that was useful, could not be a diversion fit for a gentleman. This has been that, which has given cards, dice, and drinking, so much credit in the world: and a great many throw away their spare hours in them, through the prevalency of custom, and want of some better employment to fill up the vacancy of leisure, more than from any real delight is to be found in them. They can not bear the dead weight of unemployed time lying upon their hands, nor the uneasiness it is to do nothing at all: and having never learned any laudable manual art wherewith to divert themselves, they have recourse to those foolish, or ill ways in use, to help off their time, which a rational man, till corrupted by custom, could find very little pleasure in.

#### TRADE.

202. I say not this, that I would never have a young gentleman accommodate himself to the innocent diversions in fashion, amongst those of his age and condition. I am so far from having him austere and morose to that degree, that I would persuade him to more than ordinary complaisance for all the gaieties and diversions of those he converses with, and be averse or testy in nothing, they should desire of him, that might become a gentleman and an honest man; though as to cards and dice, I think the safest and best way is never to learn any play upon them, and so to be incapacitated for those dangerous temptations, and

encroaching wasters of useful time. But allowance being made for idle and jovial conversation, and all fashionable becoming recreations; I say, a young man will have time enough, from his serious and main business, to learn almost any trade. It is want of application, and not of leisure, that men are not skillful in more arts than one; and an hour in a day, constantly employed in such a way of diversion, will carry a man, in a short time, a great deal farther than he can imagine: which, if it were of no other use but to drive the common, vicious, useless, and dangerous pastimes out of fashion, and to show there was no need of them, would deserve to be encouraged. If men from their youth were weaned from that sauntering humor, wherein some, out of custom, let a good part of their lives run uselessly away, without either business or recreation, they would find time enough to acquire dexterity and skill in hundreds of things, which though remote from their proper callings, would not at all interfere with them. And therefore, I think, for this, as well as other reasons before-mentioned, a lazy, listless humor, that idly dreams away the days, is of all others the least to be indulged, or permitted in young people. It is the proper state of one sick, and out of order in his health, and is tolerable in nobody else, of what age or condition soever.

203. To the arts above-mentioned, may be added perfuming, varnishing, graving, and several sorts of working in iron, brass and silver: and if, as it happens to most young gentlemen, that a considerable part of his time be spent in a great town, he may learn to cut, polish and set precious stones, or employ himself in grinding and polishing optical glasses. Amongst the great variety there is of ingenious manual arts, it will be impossible that no one should be found to please and delight him, unless he be either idle or debauched, which is not to be supposed in a right way of education. And since it can not be always employed in study, reading, and conversation, there will be many an hour, besides what his exercises will take up, which, if not spent this way, will be spent worse. For, I conclude, a young man will seldom desire to sit perfectly still and idle; or if he does, it is a fault that ought to be mended.

204. But if his mistaken parents, frightened with the disgraceful names of mechanic and trade, shall have an aversion to any thing of this kind in their children; yet there is one thing relating to trade, which when they consider, they will think absolutely necessary for their sons to learn.

#### MERCHANTS' ACCOUNTS.

Merchants' accounts, though a science not likely to help a gentleman to get an estate, yet possibly there is not any thing of more use and efficacy to make him preserve the estate he has. It is seldom observed, that he who keeps an account of his income and expenses, and thereby has constantly under view the course of his domestic affairs, lets them run to ruin; and I doubt not but many a man gets behind-hand before he is aware, or runs further on, when he is once in, for want of this care, or the skill to do it. I would therefore advise all gentlemen to learn perfectly merchants' accounts, and not to think it is a skill that belongs not to them, because it has received its name from, and has been chiefly practised by men of traffic.

205. When my young master has once got the skill of keeping accounts, (which is a business of reason more than arithmetic,) perhaps it will not be amiss, that his father from thenceforth require him to do it in all his concern-

ments. Not that I would have him set down every pint of wine, or play, that costs him money; the general name of expenses will serve for such things well enough: nor would I have his father look so narrowly into these accounts, as to take occasion from thence to criticise on his expenses. He must remember, that he himself was once a young man, and not forget the thoughts he had then, nor the right his son has to have the same, and to have allowance made for them. If, therefore, I would have the young gentleman obliged to keep an account, it is not at all to have that way a check upon his expenses, (for what the father allows him, he ought to let him be fully master of,) but only, that he might be brought early into the custom of doing it, and that it might be made familiar and habitual to him betimes, which will be so useful and necessary to be constantly practiced through the whole course of his life. A noble Venetian, whose son wallowed in the plenty of his father's riches, finding his son's expenses grow very high and extravagant, ordered his cashier to let him have, for the future, no more money than what he should count when he received it. This one would think no great restraint to a young gentleman's expenses, who could freely have as much money as he would tell. But yet this, to one, who was used to nothing but the pursuit of his pleasures, proved a very great trouble, which at last ended in this sober and advantageous reflection: "If it be so much pains to me, barely to count the money I would spend, what labor and pains did it cost my ancestors, not only to count, but get it?" This rational thought, suggested by this little pains imposed upon him, wrought so effectually upon his mind, that it made him take up, and from that time forwards prove a good husband. This, at least, every body must allow, that nothing is likelier to keep a man within compass, than the having constantly before his eyes the state of his affairs, in a regular course of account.

## TRAVEL.

206. The last part usually in education, is travel, which is commonly thought to finish the work, and complete the gentleman. I confess, travel into foreign countries has great advantages; but the time usually chosen to send young men abroad, is, I think, of all other, that which renders them least capable of reaping those advantages. Those which are proposed, as to the main of them, may be reduced to these two: first, language; secondly, an improvement in wisdom and prudence, by seeing men, and conversing with people of tempers, customs, and ways of living, different from one another, and especially from those of his parish and neighborhood. But from sixteen to one-and-twenty, which is the ordinary time of travel, men are, of all their lives, the least suited to these improvements. The first season to get foreign languages, and form the tongue to their true accents, I should think, should be from seven to fourteen or sixteen; and then, too, a tutor with them is useful and necessary, who may with those languages, teach them other things. But to put them out of their parents' view, at a great distance, under a governor, when they think themselves too much men to be governed by others, and yet have not prudence and experience enough to govern themselves; what is it but to expose them to all the greatest dangers of their whole life, when they have the least fence and guard against them? Till that boiling boisterous part of life comes on, it may be hoped the tutor may have some authority; neither the stubbornness of age, nor the temptation or examples of others can take him from his tutor's conduct, till fifteen or sixteen; but then, when he begins to consort himself with men, and thinks

"himself one; when he comes to relish, and pride himself in, manly vices, and thinks it a shame to be any longer under the control and conduct of another; what can be hoped from even the most careful and discreet governor, when neither he has power to compel, nor his pupil a disposition to be persuaded; but, on the contrary, has the advice of warm blood, and prevailing fashion, to hearken to the temptations of his companions, just as wise as himself, rather than to the persuasions of his tutor, who is now looked on as the enemy of his freedom? And when is a man so like to miscarry, as when at the same time he is both raw and unruly? This is the season of all his life, that most requires the eye and authority of his parents and friends to govern it. The flexibility of the former part of a man's age, not yet grown up to be headstrong, makes it more governable and safe; and, in the after-part, reason and foresight begin a little to take place, and mind a man of his safety and improvement. The time therefore I should think the fittest for a young gentleman to be sent abroad, would be, either when he is younger, under a tutor, whom he might be the better for; or when he is some years older, without a governor; when he is of age to govern himself, and make observations of what he finds in other countries worthy his notice, and that might be of use to him after his return: and when, too, being thoroughly acquainted with the laws and fashions, the natural and moral advantages and defects of his own country, he has something to exchange with those abroad, from whose conversation he hoped to reap any knowledge.

207. The ordering of travel otherwise, is that, I imagine, which makes so many young gentlemen come back so little improved by it. And if they do bring home with them any knowledge of the places and people they have seen, it is often an admiration of the worst and vainest practices they met with abroad; retaining a relish and memory of those things, wherein their liberty took its first swing, rather than of what should make them better and wiser after their return. And indeed, how can it be otherwise, going abroad at the age they do, under the care of another, who is to provide their necessaries, and make their observations for them? Thus, under the shelter and pretense of a governor, thinking themselves excused from standing upon their own legs, or being accountable for their own conduct, they very seldom trouble themselves with inquiries, or making useful observations of their own. Their thoughts run after play and pleasure, wherein they take it as a lessening to be controlled; but seldom trouble themselves to examine the designs, observe the address, and consider the arts, tempers and inclinations of men they meet with; that so that they may know how to comport themselves towards them. Here he that travels with them, is to screen them, get them out, when they have run themselves into the briars; and in all their miscarriages be answerable for them.

208. I confess, the knowledge of men is so great a skill, that it is not to be expected a young man should presently be perfect in it. But yet his going abroad is to little purpose, if travel does not sometimes open his eyes, make him cautious and wary, and accustom him to look beyond the outside, and, under the inoffensive guard of a civil and obliging carriage, keep himself free and safe in his conversation with strangers, and all sorts of people, without forfeiting their good opinion. He that is sent out to travel at the age, and with the thoughts of a man designing to improve himself, may get into the conversation and acquaintance of persons of condition where he comes; which, though a thing of most advantage to a gentleman that travels, yet I ask, among our young men that go abroad under tutors, what one is there of an hundred, that

ever visits any person of quality? much less makes an acquaintance with such, from whose conversation he may learn what is good breeding in that country, and what is worth observation in it; though from such persons it is, one may learn more in one day, than in a year's rambling from one inn to another. Nor indeed is it to be wondered; for men of worth and parts will not easily admit the familiarity of boys, who yet need the care of a tutor: though a young gentleman and stranger, appearing like a man, and showing a desire to inform himself in the customs, manners, laws, and government of the country he is in, will find welcome assistance and entertainment amongst the best and most knowing persons every where, who will be ready to receive, encourage, and countenance any ingenious and inquisitive foreigner.

209. This, how true soever it be, will not, I fear, alter the custom which has cast the time of travel upon the worst part of a man's life; but for reasons not taken from their improvement. The young lad must not be ventured abroad at eight or ten, for fear of what may happen to the tender child, though he then runs ten times less risk than at sixteen or eighteen. Nor must he stay at home till that dangerous heady age be over, because he must be back again by one-and-twenty, to marry and propagate. The father can not stay any longer for the portion, nor the mother for a new set of babies to play with; and so my young master, whatever comes on it, must have a wife looked out for him, by that time he is of age; though it would be no prejudice to his strength, his parts, or his issue, if it were respite for some time, and he had leave to get, in years and knowledge, the start a little of his children, who are often found to tread too near upon the heels of their fathers, to the no great satisfaction either of son or father. But the young gentleman being got within view of matrimony, it is time to leave him to his mistress.

#### CONCLUSION.

210. Though I have now come to a conclusion of what obvious remarks have suggested to me concerning education, I would not have it thought that I look on it as a just treatise on this subject. There are a thousand other things that may need consideration; especially if one should take in the various tempers, different inclinations, and particular defaults, that are to be found in children; and prescribe proper remedies. The variety is so great, that it would require a volume; nor would that reach it. Each man's mind has some peculiarity, as well as his face, that distinguishes him from all others; and there are possibly scarce two children, who can be conducted by exactly the same method. Besides that, I think a prince, a nobleman, and an ordinary gentleman's son, should have different ways of breeding. But having had here only some general views in reference to the main end and aims in education, and those designed for a gentleman's son, whom being then very little, I considered only as white paper, or wax, to be molded and fashioned as one pleases; I have touched little more than those heads, which I judged necessary for the breeding of a young gentleman of his condition in general; and have now published these my occasional thoughts, with this hope, that, though this be far from being a complete treatise on this subject, or such as that every one may find what will just fit his child in it; yet it may give some small light to those, whose concern for their dear little ones makes them so irregularly bold, that they dare venture to consult their own reason in the education of their children, rather than wholly to rely upon old custom.

## IX. THE ENGLISH LANGUAGE IN SOCIETY AND IN THE SCHOOL.

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THE studio of the celebrated painter Apelles, was, on one occasion, invaded by a stranger of very imposing presence. As he moved about, resplendent in gold and gems, his majestic bearing rendered still more impressive by his mysterious silence, the eyes of every one in the room, from the great master down to the youngest pupil, followed him with an admiration bordering upon awe. At last the princely stranger condescended to speak—and thereupon received from Apelles this rude reproof: "Whilst thou wast silent, thy solemn state, thy gold and purple ornaments, seemed to betoken thee something great; but now that thou hast spoken, the meanest boy in my shop can not choose but despise thee."

Is not something of this sort taking place within our own experience almost every day? How often the first words spoken by a stranger dispel the favorable impression produced by his appearance, and substitute an unconquerable aversion or contempt! How often is a man, whose dignity of manner, and oracular brow seemed to bespeak the sage and the philosopher, precipitated in our estimation to the rank of a jockey by the very first word he utters! How often, alas, is the beauty which had begun to captivate us, instantly transmuted before our eyes into ugliness by the charm-dissolving potency of a single ill-bred remark, in a coarse voice—that execrable "thing in woman!"

On the other hand, it may have been our lot to meet, perhaps in some crowded thoroughfare, a man of quite insignificant personal appearance, whom, if we had noticed him at all, we should have unhesitatingly pronounced a nobody, but whose half-a-dozen familiar words caught as we brushed past him, prompted us to turn about and see what manner of man he was, who had so impressed us with the idea of culture, geniality, and taste. A person rises to address an assembly, a complete stranger to us. We scan his face and person as he rises, and we are disposed to pronounce them rather commonplace, far from promising if we are hoping for a treat; and our



interest, having put out its feelers and found nothing to cling to, returns into our bosoms. But he begins to speak: in a few well-chosen words, very simple, very natural, neatly arranged, and uttered in a clear voice, he introduces his subject. In five minutes, with no pretensions to what is called eloquence, with no artifice or magic save a graceful use of our common speech, he has charmed every ear in the assembly. Look about you, and you see that every eye is fixed upon him as by a kind of spell. Take another view of the man himself, and that which before seemed common-place, has been strangely lighted up with a brilliancy which seems to your altered vision to be the unmistakable hue of genius. The whole man seems to have had thrown over him an air of refinement which softens every feature into comeliness and grace. What does it mean? He really has not said any thing very remarkable. If you should attempt to tell a friend what you had heard, you would find yourself repeating quite familiar truths. The fact is, you have been fascinated by means of a kind of charm which he and a *very few others* possess, and which they keep to themselves as a potent secret—the charm of pure English sounds, in pure English words, in pure English idiom.

It may be said, safely, and without fear of exaggerating, that in the process of making up our estimate of a stranger's character, we are more influenced by his language than by any other physical—or semi-physical characteristic. It is not easy—nor indeed possible—to analyze the complex impression, and refer each element to its proper source, yet we may say, in general, that we take our estimate of moral qualities more from tones, and of intellectual characteristics more from one's articulation, his use of words, and his management of sentences. Brute animals, children, and philosophers, have all the same instinctive perception of kindness in a soft, flexible tone, of decision in a firm one, and of moroseness in a harsh one, quite independently of any thing that may be said. But in that measurement of a man's *intellectual* stature which we all make, consciously or unconsciously, when we first encounter him, nothing so summarily settles the question of his culture as the style of his language. An uncultivated man's speech bewrayeth him instantly, and in spite of himself. A single sentence will often divulge, to a practiced observer, the secret of an ignorant man's entire mental history. Hence the sarcastic observation of Solomon: "Even the fool, when he holdeth his peace, is counted wise." "To how many blockheads of my time," says Montaigne, "has a cold and taciturn demeanor procured the reputation of prudence and capacity." If that magnifi-

cent fool, whose face and bearing so affected Coleridge, could have held his tongue instead of blurting out his cockney welcome when those unlucky dumplings came in, he might have gone down to posterity apotheosized in some splendid passage of the *Biographia Literaria*.

Nor is this criterion of judgment respecting a man's culture an unfair one. No other physical act is so direct and complete a revelation of the acts and states of the soul, as speech. Not only does language in general take its laws from the necessary processes of the human mind, so that the study of logic and grammar is a study of the universal laws of mind, but each man's language is the external index of the secret processes of his individual mind, so that the study of the *special* logic and grammar involved in his language, would reveal the constitution, the history, the present character of *his* mind. It is fair, therefore, to demand that culture of mind should vindicate its presence by an utterance which shall be its appropriate counterpart: that clearness of conception should reveal itself by clearness of enunciation: that a nice and discriminating judgment should be manifested by a due appreciation and choice of words; and that a just sense of relations should exhibit itself in a skilful grouping of words into sentences, and of sentences into the larger divisions of discourse. It is not meant that, as a matter of fact, these two, the inward power and its outward expression, are always kept in exact parallelism. By special cultivation of the one and neglect of the other, the natural balance between them may be destroyed. One man attains a culture of mind which fails of half its complete value even to himself, and is almost worthless to others, because power and grace of expression have not been cultivated to a corresponding degree. Another man bestows his principal attention upon the form and dress of thought, and thus becomes a mere haberdasher, a displayer of intellectual laces and ribbons, neglecting to provide a solid body of thought to support these otherwise paltry ornaments. Still the inference from the character of the language back to that of the thought, is an instinctive one, and most people will give to the man who speaks clearly, fluently, and with force—and to him only—the credit of possessing that inward grace and culture of spirit which would naturally find expression in clear, fluent, and forcible speech. They would sometimes be mistaken. The man of slowest and most unimpressive speech is often the man of most ideas. But this is not as it should be. In such cases the law of relation between substance and form, between thought and expression, is violated to the detriment and to the reproach of the

individual supposed. And those who infer from the lack of clear and choice expression, the lack of that which should be so expressed, can not be blamed. The laws of mind are all on their side, and the man of ideas should be the last to complain.

But we may go a step farther, and say that of all the means by which we can conciliate and interest and influence men, a masterly command of the common language of life, is, next to personal character, the most effective. Who has not seen a man of moderate ability, and of shallow attainments, exerting ten times a greater influence through his dexterous use of words, than the man of ten times his real ability who is slow of speech, and unskilled in those magic arts by which words are made welcome, and animating, and persuasive? There is a charm to which few ears are insensible, in elegant and harmonious language, and he who has possessed himself of this charm, may always command a certain measure of success, whatever may be his deficiencies in other respects. No man exerted a greater influence upon his nation and time, than the German poet, Goethe. His popularity he himself attributed to his power of using the common German language—an estimate of his merits which no one else would for a moment accept as adequate, but still not without some basis of truth. It is much more certain that Montaigne and Rousseau, among the French; Addison, and Southey, Hume, and Dugald Stewart, among British writers, have owed more of their influence with the great body of their readers, to their writing in easy, graceful, and idiomatic French and English, than to any thing inherent in their matter. It may fairly be questioned whether any one of these writers, or of many others that might be named, could have won their way to prominence, if they had not conciliated their readers by the graces of language. Take away from Jeremy Taylor, that wonderful vocabulary into which he has gathered all the beauty and fragrance of the language, and you still leave him his wealth of conception unrivalled. Take an essay of Bacon, and reduce the golden ore of each solid sentence to the standard of our ordinary wares, and there is still wisdom enough to make a dozen men famous. But take away a musical cadence from a sentence of Addison, or a sonorous flourish from a paragraph of Blair, and you have taken almost every thing. There may be a man, now and then, capable of compelling us to listen to what he has to say, though in his mode of saying it there is nothing attractive. There are men of such weight of character that we learn not to mind their lack of those qualities by which ordinary men must influence their fellows. But in the case of all common men, no

combination of talents will supply the want of that one by which all the others are made effective: and no single attainment will be the source of so much actually available influence among men, as the ability to wield at will the power that is latent in our imperial English speech.

Considering, then, the preëminent value of a thorough acquaintance with our own tongue; considering that this is the standard by which men universally and instinctively estimate each others' education; considering that whether in public or private life, in the drawing-room, the senate, the pulpit, the court-room, the popular assembly, wherever man speaks to man by the voice or by the pen, this is the one accomplishment which charms, and influences, and *succeeds* more than all the rest; is any thing like a due importance attached by public sentiment to its attainment?—is any thing like adequate prominence demanded for those studies in the schools which promote it?

It is not intended to be asserted that this one object is so important that all other studies ought to be neglected for it, or that all other studies ought to be made subordinate to it. Nor on the other hand, is it pretended that this subject receives no attention in the schools. It is only claimed that the study of our own tongue has an importance which is far from being practically appreciated. But the fault of this neglect does not rest mainly upon the schools. The charge of underrating the importance of a good use of language rests heavily upon American society, especially upon educated men in all ranks and professions. The standard of English as spoken in the ordinary intercourse of life, is not so high as to require a thorough course of English studies in the school, as something essential to respectability in society. We do not, with sufficient emphasis, demand of one who claims to be an educated man, that he know how to speak English well, and that he do actually and habitually speak as well as he knows how.

It is a well attested fact—"pity 'tis, 'tis true"—that in no civilized nation is the mother tongue spoken so carelessly and ineffectively by the educated classes, as in this country. The remark is frequently made by American travellers in England, that the English language is better spoken here, than there. It is better spoken by the uneducated classes in this country than by the corresponding classes in England. The most odious slang of the Yankee backwoodsman, the jargon of Mississippi boatmen, the semi-Ethiopian dialect of the Gulf-states, is very much nearer the *English* language than any of the score of barbarous *patois* spoken by the uneducated

in different parts of Great Britain. But we have no class among us whose standard of English is equal to that of the cultivated men and women of all ranks composing the most refined society in England. This distinction is not claimed for the aristocracy as a class, nor for any very extensive body of men, but for the few, who, gathered out of all ranks, professions, and localities, constitute the nobility of mental and social refinement—including, university men; half, perhaps, of the clergymen and lawyers, and a fourth of the doctors and military officers; members of Parliament, yet with numerous exceptions; the old families, noble or gentle, in which culture and taste have, for many generations, had a genial home. In the circles where these congregate, you will unquestionably hear the English language spoken as you will not elsewhere, with that sweet and homely simplicity combined with that genuine heart-born vigor, which are its most admirable virtues. It would not be impossible to select a few Americans who could bear their part in the most fastidious assembly and not suffer by the comparison, but most of us would find ourselves mortified and ill at ease.

In France, to speak French purely and elegantly, is demanded of every one who makes claim to any position in polite society. The different classes vie with each other in their modes of speech. The noblesse affect to be distinguished by their language from the bourgeoisie, and of course exact it with great rigor of all who claim to be of them, that they have the genuine *ton*. The bourgeoisie naturally cultivate this *ton* all the more assiduously, because it is set up as a standard of gentility. Even the rabble of Paris, who can scarcely read or write, are ambitious to maintain a degree of rank by speaking a pure French unadulterated by the *patois* of the provinces. A barber or pavier in Paris, is better qualified to teach a foreigner good French by his example in conversation, than are a very great number of our professional men to teach a foreigner good English. The educated classes in Germany and Italy, take great pride in speaking their respective tongues well. In some of the provinces of Germany where a corrupt dialect prevails among the peasantry, the higher classes also use this dialect in their intercourse with the peasants, but are careful to speak pure German among themselves. In all the countries of Europe, the laws of good breeding require of an educated man and a gentleman, and of course of a lady, that they speak their own tongue with ease and purity.

Will any one have the hardihood to assert that any thing like a corresponding attention to language prevails among the educated

and professional men of this country? In our courts of justice, in our halls of legislation, even in our gatherings for literary and scientific purposes, will any one claim that the prevalent style of English is creditable to these bodies? How many of our court-rooms are there into which one would think of introducing a foreigner for the purpose of learning the English language, as Americans in Paris are advised to attend the French courts, for the purpose of learning French? Let us do the lawyers justice. But a small number compared with the whole body are liberally educated men, and so, liable to our censure. Then again, the relation of an advocate to witnesses and juries, is such, as to induce him many times to adopt their style of language. No one supposes that chaffering with witnesses would be likely to elevate one's mode of speaking, and though the advocate always assures the jurors that he considers them "enlightened and intelligent" men, yet perhaps he can not always afford to do them the honor of assuming that they understand good English. As for our deliberative bodies, they are so largely composed—as indeed they ought to be—of plain, active, business men, and—as they ought not to be—of ignorant politicians, that we can not expect the average speech of these bodies to be above the average of common life. If an exception can be claimed in favor of any of the professions, it must be for the clerical. And indeed it would be impossible to compute the indebtedness of our public to their educated ministry for their example and influence in favor of correct speaking. In many of our smaller and remoter communities, the minister's example is almost the only one that keeps the sound of any thing like correct English in the popular ear.

If the professional and educated men are thus lax and reprehensible in their use of language, it is not to be wondered at that the speech of ordinary men and women throughout the community should be no better than it is. And truly a nondescript kind of talk it is that is current in ordinary conversation. Take a specimen from a shabby-genteel drawing-room; one from the side-walk; one from the junto of the country store; one from the meeting-house steps; one from the saloon of a fashionable hotel, and another from the bar-room of a village tavern; one from a town-meeting in a down-east village, and another from a caucus in Albany or Washington, and bring them together in a philological cabinet, and see what you have got. You have, first, a very large percentage of slang phrases—nearly the same proportion in all your specimens, for it is wonderful to see what a relish there is among almost all classes



for this style of expression. How they will applaud a lecturer if he happens to achieve a hitherto unheard vulgarism! You may even collect some choice specimens of monstrosities in this kind from the deposits of certain pulpits—specimens which were greeted with cheers at the time of their achievement by highly appreciative audiences, and which have been handed about among esoteric admirers ever since. Next you will have plentiful instances of extravagant, strained, hypersuperlative expressions, indicating the inability of the speakers to say what they would in definite, intelligible terms. You will find a large number of pretentious phrases, particularly foreign ones, dragged in to dignify this motley assemblage, many of which, however, you will find it difficult to recognize in their uncouth sounds and their ludicrous misapplications. Add to these results of your analysis, the flagrant breaches of the common concords, the red-republican disdain of the authority long usurped by the governing classes in English syntax, the stingy and shabby process of abbreviating carried out as persistently as if every syllable cost something, and you have—not a caricature but a fair characterization of much of the current speech.\*

But enough for the fact that we are, as a people, lamentably at fault in our language. Enough to show that while no one rank or profession or locality is alone chargeable with this fault, the greatest blame rests upon the educated classes. It is manifest, too, that with them rests mainly the responsibility of instituting a reform which shall in time pervade all classes. It will not do to say that this responsibility rests rather with the schools, because good language is far more a matter of usage and habit, than of technical knowledge. The style of language which the child hears used by the grown-up people with whom he associates, that will infallibly be *his* standard of language, whether his knowledge of grammar be little or much. Something the schools may do toward forming right habits of speaking—and we shall attempt to show presently what that is—but let it be understood that, as a general rule, the only way to secure excellence in the use of language to an individual, is to elevate the standard of the whole circle in which he moves. See, therefore, in this as in a thousand other respects, the inestimable value of a cultivated home, in which all the virtues, of head and of heart, may find a soil congenial to them, and outside of which many of them can hardly be made to grow at all, and others only at an infinite disadvantage. See the importance of surrounding our

\* Probably the best specimens of colloquial language would be found in quiet family conversations at the table and fireside, where speech is at the same time least studied and least reckless—least subject to the opposite perverting influences of the drawing-room and the fish-market

children with persons of culture and refinement, from whose lips they may hear what we would wish to have them admire. See how desirable it is that their teachers, whom we instruct them to respect, and whom if they do respect, they certainly will imitate—especially their Sabbath teacher, whom we would have them look up to with some degree of reverence—should speak in a style fit to be their model. See how important it is, that every one of us claiming to be regarded an educated man or woman, should be choice and circumspect in our own language, lest we give our sanction to a style of speaking, which, so far as our influence goes, will depreciate the general standard of English in our community.

One principal design of this discussion would have been accomplished, if we were to stop at this point:—if, having called attention to the great importance and value of a skilful use of our mother tongue, and to the serious and wide-spread delinquencies even of those among us who should best appreciate and exemplify the value of such an accomplishment, we should impose the whole responsibility of the reform so much needed upon the educated classes in society. But still, although the schools can accomplish very little alone, or so long as their instructions are counteracted by the perverse usages of what passes for good society, they furnish a favorable point for beginning the formation of those right habits of speaking upon which so much depends:—and that for several reasons: first, because teachers can be more easily awakened to a sense of the value of these good habits than any other persons: secondly, because the necessary instruction to be connected therewith is immediately within their acknowledged line of duty: and thirdly, because those who are still at school are the persons in whom most improvement may be hoped for.

In order, therefore, to set forth as clearly as may be the work devolving upon the schools in this regard, let us attempt (I.) to state distinctly, what are the constituent elements of a good use of language, and then we shall be able more satisfactorily to inquire, (II.) what are the best means within the reach of the schools for securing proficiency in these several particulars.

#### I. THE ELEMENTS OF A GOOD USE OF THE ENGLISH LANGUAGE.

1. *Good English Tones.*—It is a question that lies within the province of the physiologist and the social moralist, as well as that of the educationist, why it is that our American tones are so much flatter and thinner than those of Europeans: and the investigation would furnish some curious and interesting results. Two or three of these, it would be easy to anticipate: as, for instance, that the

common, off-hand way of accounting for difference in the fulness of vocals by mere difference in size or strength of lungs, is wholly inadequate, and unsustained by facts. The volume of a tone, and the fulness of a tone, are very different things. To use a mathematical illustration, the one is a question of dimension without regard to figure; the other a question of figure alone, whether the tone is a fully rounded sphere, or something varying from an ellipsoid down to a sharp, drawling straight line. A good tone so far as fulness is concerned, comes as often from a feeble as from a powerful chest, and many a flat one proceeds from the chest of a prize-fighter. Again, the degree of fulness or flatness of a person's tones, is not a bad gauge, in a general way, of his early education. Go into a strange village, and you may not only tell the general spirit of culture that prevails in the village by an average gauge of the vocals, but you may in most cases pretty safely infer the character of each individual's culture from the character of his tones. Converse with some of the old men: if their conversation is that of intelligent men, but is angular and twangy, you may be sure that they have risen from a station in which early home culture was not their privilege, and that their intelligence is of late acquisition. We all have noticed, further, how contagious this bad vocalization is, especially among children: how inevitably all the children drawl and whine if the parents do: and how quickly children who have been otherwise trained, fall into it when they go to a school where it is the prevailing habit. Many men know also from a disagreeable experience, how difficult it is, how well-nigh impossible, even with the utmost pains, to correct one's tones after having reached a certain age. It is said of Daniel Webster, that to the day of his death, he never fully got rid of his somewhat disagreeable New Hampshire twang.

A good *English* tone should be (a,) clear and full, free from huskiness, nasality, squeaking, or drawling: free from that tenuity which characterizes the vocals of the Down-Easter, and from that affected rotundity which marks the Bowery-boy. A good *English* tone should also be (b,) correct in quality; that is, attuned to the normal sound. There is a normal sound for each of the tonic elements, as exact as the true pitch of each note in the scale, and as difficult for an unpracticed performer to hit. Most of the vowel sounds usually heard fall on one side or the other of this standard. The proper sound of the long *English* *u*, for instance, as in *lute*, is very rarely heard, most attempts at it varying either toward the sound of *oo*, or that of the French *u*. The same may be said of the sound of *ou*, and of short *o*, as heard for instance in *God*. How few can pro-

nounce the sacred name so as to satisfy at once our ear and our reverence, so that the sound shall partake neither of cant nor of profanity! To be sure, there is some dispute among the best orthoëpists on some of these nice points, but all their arguments imply that there is a standard English sound independent of local or temporary usage. Now let it not be said that these are trivial matters fit only to amuse learned triflers. No one who has taken pains to analyze the charm of good speaking will fail to appreciate the important part played by mere tone. Here then is the beginning of the teacher's work in forming right habits of speaking in his pupils. This work ought to have been going on long ago in their several homes: but the probability is that a large majority of the children in any school of any grade have not grown up under the influence of right examples, and that they will be sadly in need of discipline in this respect. And they ought to receive from the teacher, first, the example of good tones in his own speaking, and besides that, a patient, forbearing, oft-repeated training, till ear and voice become habituated to clear, full, and correct English sounds.

2. *Good English Articulation.*—When an American or Englishman attempts to learn a foreign language, French, German, or Italian, he finds almost invariably that his articulation of the consonants which are common to his own tongue and the one he may be learning, is quite inadequate to the demands of the latter. In the French word *force*, for example, there is no consonant element which differs in kind from the same letter in the English word, but the *f*, the *r*, and the *c*, all require a stronger and *cleaner* articulation in order to satisfy a French ear, than we ever give to them. The complaint of the Italian that he was too conscientious to be able to pronounce English, contained a deserved reproach upon our practice. One of the reasons why we are so charmed by the English of a foreigner who has attained some facility in the use of our language, is, that he retains the more forcible articulation which belongs to his own tongue. We meet with now and then one among ourselves whose articulation shows us how much our language gains in liquidness and music as well as in strength, when our consonants are finely uttered. English, at best, is somewhat encumbered with consonants, and unless they are easily and delicately delivered, our talking conveys to a nice ear an impression of some entanglement and confusion in the vocal apparatus, suggesting the imperfect tick of a cheap watch, or the embarrassed play of disordered machinery. A very little experience, either as a performer or listener will be enough to convince one that whether for purposes

of conversation, of reading, or of public speaking, a fine articulation is a most enviable accomplishment. He who is master of his organs of speech, and has trained them to the easy utterance of English sounds, has already accomplished one of the most important and difficult tasks which lie before one who is a candidate for popular favor as an orator, an actor, or a man of influence in any walk of life. He can make himself understood with comfort by a large assembly, comfort to the speaker and to the hearer: every word and syllable goes straight, like a winged arrow, to its mark: he does not tax, and weary, but gratifies the ear, and bespeaks for his thoughts the presumptive favor which a delighted hearer is not loath to give. But how often do we find ourselves saying of a speaker, "What a pity it is that he has such a thick and clumsy utterance! That man has thoughts that would really be of priceless value to the world, if men could be induced to listen to them, but in attempting to give them expression, he labors, splutters, and sweats, till he is tired of speaking and we of hearing; his words go rumbling over our heads, burst into air and are dissipated, without conveying any distinct sound to our ears." The poor man is probably well aware of his deficiency. Perhaps he has spent days and nights to overcome it. But when one comes late in life to appreciate the value of this faculty of clear articulation, he finds that his organs of speech have lost their flexibility, and can not now acquire the requisite nicety of adjustment and motion. Even the almost incredible exertions of Demosthenes would probably have been unavailing if he had been a few years older. Yet there is no doubt that, except in cases of structural defect in the vocal organs, this accomplishment may be acquired with perfect ease in childhood. Here then, also, is an important work for the teacher who would do his part in making the future minister, lawyer, or statesman—or what is of hardly less value—the future private citizen and the future mother, proficient in the use of language. Especially have teachers of elementary schools a great responsibility in this matter. No amount of pains *there* will be misplaced or ought to be grudged. And if by previous neglect it become necessary, let even the academy teacher lay aside, now and then, the algebras, the natural philosophies, almost any thing, and help his pupils to the more valuable attainment of a distinct, delicate, and we may even say, with the Italian, *conscientious* articulation.

3. *Good English Pronunciation.*—The term, as here used, involves the correct utterance of the literal elements *as found in particular words*, their correct combination into syllables and words,

and correct accentuation. Having learned the various powers of each alphabetic element, we still have to learn which one of its various powers each letter has in each particular word. It is from the want of this knowledge, and very often from the want of the knowledge of this principle, that most errors in pronunciation arise—at least in those words which we learn, or relearn, from books. It seems to be almost an instinctive judgment that each letter has some one definite sound, and that it ought to receive that sound in all words alike. Such would be the case if our alphabets were perfect. But they are not so, and the English certainly enjoys no advantages over others in this respect. It would be a great satisfaction and a great benefit to our teachers, if they knew enough of the history of our language to understand the occasion of this great diversity and apparent confusion in its orthoëpy: the fact that it is not a homogeneous but a conglomerate language, and that the words retain, to a great extent, in their orthography and pronunciation, traces of their diverse origin, and of the successive stages of their transformation. They would thus be able to give a satisfactory reason to themselves for many of the anomalies which they recognize, and would avoid many of the errors into which they fall from refusing to recognize anomalies. They would give up the entirely untenable position to which so many of them pertinaciously cling, that the pronunciation of a word is to be decided by its spelling. They would not insist on the proper sound of short *e* in *pretty*, nor of long *a* in *bade*, nor on the full sound of *t* in *often* and *listen*, on the ground that “*p, r, e, t* spells *prêt*, don’t it?” No doubt many teachers, whose practice in the case of certain classes of words was good before they made it matter of reflection, have changed it to bad on what they supposed to be correct principle. But in order to reason correctly on questions of language, especially of orthoëpy, one needs to be well nigh omniscient in the history and usages of the language. He needs at least to understand what is called the genius of the language—that subtle and indefinable spirit which takes up and embraces in itself all the laws and usages of the language—a knowledge which can only have been attained through a tedious examination of a multitude of details. It can hardly be expected of teachers that they should be deeply versed in this kind of lore. To accomplish this would itself be almost the work of a lifetime. Nor is this at all necessary in order that we may be correct in our own pronunciation, or capable of imparting correct principles and practices in pronunciation to others. We must act in this matter as we are compelled to do in questions of medicine or of law—



conform our practice to the conclusions reached by those who have devoted their lives to such investigations. We must give up the conceited notion which all seem more or less inclined to entertain, that we are competent at a moment's notice to decide a question which involves so great an amount of knowledge as is sometimes wrapped up in the mere matter of pronunciation. In order to be a competent teacher of pronunciation, one must improve every opportunity of profiting by the example of those who are reputed to be authorities, for there are many things involved in good pronunciation which can be learned by the ear alone. Still very many of the questions which will naturally come before the teacher, will be satisfactorily answered for him by a good pronouncing dictionary. It will perhaps be thought that we are straining a point when we say that the teacher ought by all means to prepare his reading-lessons—even for the lower classes. He will probably find some one word or more in almost every lesson on which he is either uncertain or wrong: and one great secret of securing correct pronunciation in young pupils is to make sure that the very first time they meet a new word, they hear from the teacher and be required to give, themselves, its correct pronunciation.

4. *An ample English Vocabulary.*—The whole number of words collected in our largest English dictionaries is not far from fifty thousand. Mr. Marsh thinks that "the number of English words not yet obsolete, but found in good authors, or in approved usage by correct speakers, including the nomenclature of science and the arts, does not probably fall short of one hundred thousand." In contrast to the immense wealth thus offered to us all, how meagre is the amount of each one's actual possession! The same writer says that ordinary persons of fair intelligence do not use above three or four thousands words, and another very high authority fixes the number much lower. It is easy to conceive how poor must be the resources for expression of the man who has at his command only one word in twelve of fifteen of those found in our ordinary dictionaries—only one in every four of those found in Shakspeare. And yet it is to be noticed that many persons who have never used more than four thousand different words in their whole lives, are tolerably familiar with the meaning of four thousand more, as they meet them in reading, or hear them in the speech of others. But it is a very different thing to be able to understand what a word means when used by another in a connection which interprets it, from what it is to have such an *ownership* in the word as to hold it in readiness for our own use when occasion requires. It is only when

a word is thus ours not only to look upon, but to have and to hold, to use and to convey, that it really forms a part of our vocabulary. It is, however, from one's supply of words of the first kind that he must draw such new levies as his new exigencies may require. To meet the needs of an active mind, to express the new conceptions and fresh emotions to which such a mind gives birth almost every hour, words which had hitherto been only passively received, are called forth from their quiescent state to an active service, in which having been once employed, they remain forever after. Two different processes, therefore, are necessary in order to an increase of our vocabulary. The first increases our *acquaintance with* words, and is most successfully carried forward by means of a close attention to the language of the best speakers, in public, or in conversation, and a critical study of the diction of the best writers. The man of study and reflection derives some accession to his knowledge of words from every new author that he reads—who is worth reading: either some new word, or some new insight into the meaning and power of an old word. The second process is that of adopting and affiliating words which heretofore, though we recognized them, we treated as strangers. Or to drop the figure, we learn to use them, at first timidly and with study, gradually with more and more readiness and assurance, till they become incorporated with our permanent and veteran force of words.

The school can accomplish much for the pupils in the way of increasing their stock of words, by fixing in them the habit of verbal criticism in connection with their reading—the habit of noticing a new word, of obtaining some conception of its meaning before leaving it, and of applying their knowledge by using it in some sentence of their own. It is a practice in some schools—especially in English schools—to learn an abridged dictionary by heart. The younger Pitt is said to have attributed his skill in language to his having gone carefully through Bailey's dictionary three times. A mature mind, already largely conversant with the language, and with many languages, may have derived benefit from such a task, but no ordinary memory can retain words thus learned so as to hold them ready for use, even if it were possible for a young pupil to attain any adequate conception of a word by merely learning to repeat it with its definition. It is not probable that much actual increase of verbal knowledge is secured by the "Spellers and Definers" used in our schools—at least not in the case of abstract terms. A more natural and serviceable union of things would be a "Reader and Definer." A word is learned in its full meaning, and

in such a way as to be available for service, only by remarking its use in various connections, and thus gradually bringing together the several ideas which it involves.\*

5. *Good English Grammar*.—Which, so far as our present inquiry is concerned, would include *etymology*, or the doctrine of forms and inflections, and *syntax*, or the laws of structure—the latter term also embracing the consideration of those anomalous forms of expression ratified by immemorial good use, which are known as *idioms*, or *idiotisms*. It is quite needless to remark that something more is required than a mere knowledge of technical grammar in order to speak grammatically—as, on the other hand, multitudes of examples prove that it is possible to speak grammatically without this knowledge. It is not intended by this assertion and others to the same import in other parts of this discussion, to undervalue the study of grammar for purposes of discipline, or even as an important aid to correct speaking, but simply to insist that practice after correct models, whether those models be in the concrete form of examples from the living voice or printed page, or in the abstract form of scientific rules, is the only way to secure grammatical language. There must be derived from one or the other of these sources—and better still if from both, a sort of grammatical habit, which in the course of time will become a grammatical *sense*, that is, a spontaneous and unconscious conforming of our language to the laws of grammar.

6. The particulars heretofore considered form the conditions of good speaking, the materials which it must employ, the data upon which it becomes possible. Besides all these, the good use of language involves certain mental processes and operations which can be looked for only in those who have attained to a considerable degree of mental development: such as, discrimination in the choice of words and expressions; good judgment in conforming the style of language to the occasion; tact in the construction of sentences so as to present a proposition in the most lively and impressive way; and, in general, that skill in the adaptation of means to ends which has been aptly termed "the art of putting things." Can the school

\* "The first sentence where a word occurs, affords, it is probable, sufficient foundation for a vague conjecture concerning the notion annexed to it by the author;—some idea or other being necessarily substituted in its place, in order to make the passage at all intelligible. The next sentence where it is involved, renders this conjecture a little more definite; a third sentence contracts the field of doubt within still narrower limits; till, at length, a more extensive induction fixes completely the signification we are in quest of. There can not be a doubt, I apprehend, that it is in some such way as this, that children slowly and imperceptibly enter into the abstract and complex notion annexed to numberless words in their mother tongue, of which we should find it difficult or impossible to convey the sense by formal definitions."—*Stewart, on the tendency of some late philological speculations.*

contribute any thing to these higher requisites of good language, beyond that general discipline which qualifies the mind to do its best in all lines of effort? By direct instruction, of course, very little. All rules and precepts in those departments in which the mind is productive, are merely negative, marking certain bounds and prescribing certain restraints, within and under which the mind will work most effectively and with least waste of energy. Still the living teacher may do much for the pupil indirectly. He may point out the most favorable path for his unpractised feet, and himself lead the way: he may direct, encourage, and stimulate his efforts: he may show him the merits or the defects of his performances. But our suggestions under this head will be more advantageously introduced hereafter.

#### II. OPPORTUNITIES FOR SCHOOL TRAINING IN THE ENGLISH LANGUAGE.

We proceed now to examine the specific means by which the schools\* may secure proficiency in these several qualifications for a good use of language. We do not propose any revolution and reconstruction of the school system, with a sole view to this result. It will be found, we think, that there are in the plan of school studies now existing, ample opportunities for securing a very considerable degree of success in the object we are aiming at. In fact, we consider ourselves rather as endeavoring to secure an extension and a more thorough application of the agencies already in some inadequate measure employed to accomplish this purpose, than as recommending any new apparatus.

1. *Reading*.—It is possible, and practicable, to unite, in the preparation of a reading-book and in conducting a reading lesson, three important ends; first, that discipline of ear and voice necessary to make a good reader; second, that acquaintance with good language which will tend to improve the reader's own speech; and third, the enlargement of his knowledge and the improvement of his character through the sentiment of what he reads. This exercise, thus conducted, becomes one of the richest and most productive of all the processes of education. The failure to appreciate its full power and capabilities, is one main reason, we think, why it is so apt to be slighted, and why the attainments that are made in it are so unsatisfactory. "Learning to read" is usually regarded as an exercise appropriate only to the lower grades of schools, where little more

\* By the term *schools* here and throughout this discussion, is meant schools of all grades, colleges not excluded. The work marked out is expansive, and is to be adjusted to each grade of school from the primary upward.

than the mere mechanical utterance of the right words is to be expected. But all the higher qualities of good reading presuppose a culture and maturity of mind which we can reasonably look for only in the advanced students of our high schools and colleges. Good reading, embracing, as it does, clear and correct tones, distinct articulation, right pronunciation, together with emphasis and modulation, and calling into exercise those higher mental activities which are employed first in the appreciation and then in the reproduction of the thoughts and emotions of another mind, is not only one of the most valuable, but one of the most highly intellectual exercises of the school. Add to these requisites of good *reading* alone, the invitations it presents to verbal and rhetorical criticism; the model it offers for the attempts of the pupils themselves; and the valuable ideas, images, and impulses communicated to their minds if prepared to receive them, and it will be obvious that in order to make good readers, and to realize any considerable amount of the total benefit which may be derived from *viva voce* reading, the exercise ought to be carried up through higher and higher stages during the whole course of study, every accession of mental power being more than doubled in fruitfulness by being applied to improvement in reading.

2. *Conversation*.—One important part of every class exercise is what is properly implied in the word *recitation*, the going through an assigned work by the pupil, methodically, and without interruption. Another equally important part is a free and informal—though still methodical—*discussion* of the topic in hand. Some subjects admit and call for more of this discursive instruction than others: but all demand it to some extent. Here, on a limited scale, the pupils may enjoy the same kind of opportunities for exercising the use of language as in society, and with some advantages. The school is, in itself, a small society: the class is a select society, a social clique, with something of the same *esprit de corps* which gives zest to the interviews of its prototype in the great world. As a class, they have a definite topic for conversation—one on which they are bound to have some clear views: they have had the advantage of premeditation. This would tend to prevent that rambling and vagueness which make ordinary conversation mere dissipation, and for the same reason, of course, it would tend to promote clearness, precision, and vivacity in expression. There is thus a two-fold benefit in keeping before the mind as a prominent object, in these exercises, the improvement of the pupil in his use of language, because every attempt toward a clearer and happier expression of one's

views of a subject, has at the same time a tendency to make him seek for clearer and more satisfactory views. Beside the opportunity afforded for superintending the pupils' practice in the more elementary requisites of good speaking—for correcting or improving their utterance and pronunciation—there would be frequent occasion to call forth those higher mental activities which are concerned in the logical and rhetorical qualities of good language. Such questions as the following would frequently arise: Are you sure that that word expresses just what you wish to say? Can you not set forth that view a little more clearly and pointedly? What would you say to a person who should bring up this objection to such a view? How would you explain this to a man of good sense who was an untaught man and did not understand technical terms and scientific reasoning? It might be a thing for the teacher to determine, whether it would not be worth while, as an occasional exercise, to assemble a certain portion of the school for the simple purpose of conversing on some familiar topic outside of the school routine. For all the younger members of the school, such an exercise would answer the same end as the debating clubs among the young men—and, in our judgment, would answer it much more effectually, at least in the case of all who had not attained to considerable maturity of mind.

There are, however, certain studies which admit, and, if properly conducted, require, practice in the extemporaneous use of language in circumstances highly favorable to the development of one's powers of speech. One class of these studies may be represented by

3. *History*.—If the only thing aimed at was freedom and expressiveness of language, there could hardly be invented an exercise more serviceable to this end than a well-managed recitation in history. It need hardly be said that in order to secure this end—or indeed any good end, the pupil must not be allowed, much less encouraged by printed questions, to learn and repeat the exact words of the author. The exercise becomes, in that case, one of memory merely, and a very barren one in all respects. It will be a much better exercise in history, and an eminently useful one in language, if the pupil be required to make himself familiar with a certain period or chapter, and then be plied with questions which will oblige him to recombine the facts with which he has been furnished, into a new narrative, or to draw new inferences from them, and so, of course, to use his own language. The reason why we select history in preference to all other studies for this purpose, is because the narrative style is the basis of all good style. To be able even to



tell a simple story well, observing the due order and relations of events, passing naturally from one event to its consequent in order of time and of causation, is to have made the best possible beginning in that methodical arrangement of our thoughts and choosing of our expressions which is denominated style. And besides this, the copiousness of history, its capability of expansion, its suggestiveness, and its constant appeals to the imagination and the affections, make it the most inviting of all fields in which the young mind can be tempted to try its powers of thought and expression.

4. *Translation.*—It was a favorite argument of Dr. Arnold, for the use of the classics, that every exercise in translation is an exercise in English composition. And he claimed that translation offered certain advantages for the increase of one's command of words and expressions, such as are afforded by no other exercise. One is required to reproduce in his own tongue, not merely some thought or image in its bolder and more general outlines, but the very same thought and image in all their minute distinctness and their most delicate shades of conception. This will make it necessary for him to go outside of the little conventional stock of words which he finds sufficient for ordinary purposes, to drop the hackneyed turns of expression into which his words are apt to fall even in composition, and to range freely abroad in search of new words and new phrases adequate to the ever new emergencies. Think, for example, what an admirable discipline in English would be a faithful translation of Virgil, that most shamefully maltreated of all the school classics! Nothing is easier than to run the words together into the form of a sentence: but to find English words wherewith to express the Virgilian thoughts: to reproduce in pure English idiom that "rich economy of expression:" to be able to look on his picture and then on yours, and say you are satisfied—that is a task which will compel you to sweep the whole horizon of English in quest of its choicest words and expressions, and which will only bring you as your highest reward, an intelligent appreciation of the difficulty, the impossibility of complete success. Such an exercise soon becomes a ten-fold richer harvesting in the field of English than if an English instead of a Latin poet had been chosen for study. The same kind of benefit, though for obvious reasons, in a far less degree, may be secured by translation from French or any other modern language, into our own tongue. And yet it is manifest that in order to derive this species of benefit from translation, the pupil must not be allowed to give his version in a mongrel language that couples English words to a foreign idiom and leaves purity and elegance all out of the

question. He should be required to translate into good English, and, if possible, to eliminate from his English all the foreign smack which it is so apt to have. Any tendency to loose translation can be effectually thwarted by faithful questioning in syntax.

5. *Critical study of the English Classics.*—The argument in favor of studying our own best authors in some such way as we study the ancient classics, fails to receive the consideration due to it, because it is seldom brought forward except by opponents of classical studies. But because the most judicious friends of education would not consent to *substitute* the English for the Greek and Latin classics, it does not follow that the study of the former would not have important advantages of its own. And indeed, without making any invidious allusions to the amount of time and labor expended upon the best authors of antiquity, it is certainly a matter of surprise that our own classics are so rarely studied. They are somewhat extensively *read*, we are bound to suppose, by all whose reading extends beyond mere journalistic literature, but very rarely *studied* save by a few ripe minds that have found for themselves the rich rewards of such study. It is, however, not the cursory reading, but the close, and oft-repeated criticism of the best literature, which makes it chiefly valuable to the student, and especially to the student of language. Such a study could not be carried very far in our ordinary course of school instruction, but it might be well begun, and as was before intimated, the main point would be gained by forming right habits of critical reading. It is pleasant, though somewhat tantalizing, to imagine a class, such as it ought to be and might be, engaged in the critical study of a canto of the "*Faëry Queen*," or of a Book of "*Paradise Lost*," unravelling the intricate beauties of the poetic structure, tracing home the allusions, investigating the meaning of obscure words and noting the new uses of old ones, learning the matchless grace and power of the diction by the bald, staring poverty of any thing we can substitute in its place. It will be of great service also to the end we have now in view as well as to others still more important, to commit to memory choice passages from our best writers in prose and verse.

6. *English Composition.*—This exercise is the connecting link between reading and speaking. It gathers up the results of reading, digests, assimilates, and prepares them for actual use. Nothing contributes so much to clearness, precision, pointedness and elegance in language, as much practice with the pen. Without this discipline, the results of our reading will in great part be dissipated for want of a thoughtful and deliberate application of them to some purpose

of our own. It is not by means of phrases culled from books and lying loosely in our memories, ready to be taken up and repeated, that our language is to be enriched through our reading. We ought rather to regard our reading as making us acquainted with new forces which we must learn how to appropriate, and combine, and adapt to our own uses: and the process by which this power is best acquired is *writing*.

In order to accomplish its purpose more effectually, English composition in the schools should be more frequent and more systematic. There is no good reason why this should be the most difficult and irksome of all school tasks. It is as unreasonable to require a pupil simply to "write a composition," without giving him any aid or direction, as it would be to send him out at night without book or chart to learn astronomy. Quintilian gives us an amusing picture of a poor fellow lying on his back, looking wishfully up to the ceiling, and trying various physical incitements to thought, in the vain attempt to get some start in his "composition," instead of going about it in what he calls a "rational way," that is, according to some method and system. The "rational way" to accustom young persons to easy, natural, and accurate writing, is to let the practice of composition keep pace with their attainments in other things. Their earliest attempts should be nothing more than a careful writing down of what they could easily tell to a comrade by word of mouth. A composition with them means, what they have seen, or heard, or read. It may not be advisable at first even to require that there be any definite subject, or any close connection between their observations. Let them ramble on in a child's way, just as if they were writing a letter. Indeed writing letters is one of the very best methods of beginning the practice of composition. By degrees, as their knowledge increases, and their power of expression becomes more and more developed, other styles of writing will be as easy to them as was this to the child. Let the teacher prescribe the class of subjects in which he will have his pupils write, and in doing so, let him follow the order pointed out by the law of succession in the development of the faculties.

It will be noticed by some, perhaps with disapproval, that among the means of discipline in the knowledge and use of English, a study of Anglo-Saxon and of other cognate European tongues has not been included. This is owing to no failure to appreciate the great value of such studies to one who would become thoroughly master of his native tongue in all its historical, philological, and philosophical relations. But having mainly in view the needs and occasions

of practical life rather than of scholarly research, and having promised to show what could be done with the ordinary school machinery which we already have, we have hesitated to suggest the introduction of these studies for this purpose alone. In the case, however, of those who, for other or for any reasons, are studying Latin, French, or German—especially the last—there is afforded an admirable opportunity for tracing out the derivation, development, and affinities of English words—an opportunity which a faithful instructor will not fail to turn to a highly valuable account.

Before closing the discussion of this subject, it may be advisable to add a single remark by way of caution. While few accomplishments confer a greater charm than correct and elegant speaking, perhaps nothing is more repulsive than an affected precision and modishness in one's style of language. In a certain popular comedy, a retired Butler who had married an antiquated School-mistress, and had in few years found himself reduced from his former ample dimensions to the lean and slippered pantaloons, though he was still in his prime, calls together his friends to assist in arranging the terms of a separation, bringing forward as the main charge against his spouse, that she was "always taking him up on his pronunciation." We can hardly imagine a state of things more destructive to matrimonial or any other kind of comfort, than a perpetual *cavillation* of this kind. Give us, by all means, Mrs. Partington, or Mr. Sam. Weller, for a companion in conversation, in preference to a pedant or a prude. It is greatly to be desired that those with whom we associate should speak purely and correctly, but that, after all, is a luxury which we *can* dispense with: but a verbal coxcomb who displays his own conceit of superiority in every word *he* utters, and who, we know, is sneeringly criticising every word *we* utter, is more than human nature can bear. The effort to be correct, if apparent, robs correctness of all merit. The consciousness of being elegant, turns elegance into affectation. Above all other things, language must be natural, spontaneous, unstudied, or else we reject it as *spurious*.

## X. ASSOCIATIONS FOR EDUCATIONAL PURPOSES.

Our views of the nature and advantages of associations for educational purposes are set forth in the following extracts from a "Report on the Public Schools of Rhode Island in 1845."

The object aimed at was to bring the friends of school improvement, scattered over a town, county, or the State even, together, as often as their convenience will allow, that by an interchange of views and acquaintance with each other, they may form new bonds of sympathy and channels of united effort in promoting its success. It is applying to the advancement of public schools the same instrumentality which has proved so useful in every other great enterprise of the day.

These associations should be extended so as to embrace the females, and especially the mothers of a district or town. Let the mothers read, converse with each other, and become well informed as to what constitutes a good school; and the fathers and brothers who are voters will be reminded of their neglect of the school interest of the district or town. Let them visit the places where their little children are doomed to every species of discomfort; and improvements in the seats, desks, modes of warming and ventilating schoolrooms will follow. There is a motive power in the ardor and strength of maternal love, if it can once be properly informed and enlisted in this work, which must act most powerfully and beneficently on the improvement of public schools and the progress of society generally.

Teachers in every town have been urged to hold occasional meetings, or even a single meeting, for the purpose of listening to practical lectures and discussions, or what would in most cases be better, of holding familiar conversation together, on topics connected with the arrangement of schools, on methods of instruction now practiced or recommended in the various periodicals or books which they have consulted, and on the condition of their own schools. But something more permanent and valuable than these occasional meetings has been aimed at by an organization of the teachers of the State, or at least of a single county, into a Teachers' Institute, with a systematic plan of operations from year to year, which shall afford to young and inexperienced teachers an opportunity to review the studies they are to teach, and so witness, and to some extent practice, the best methods of arranging and conducting the classes of a school, as well as of obtaining the matured views of the best teachers and educators on all the great topics of education, as brought out in public lectures, discussions and conversation. The attainments of solitary reading will thus be quickened by the action of living mind. The acquisition of one will be tested by the experience and strictures of others. New advances in any direction by one teacher will become known, and made the common property of the profession. Old and defective methods will be held up, exposed and corrected, while valuable hints will be followed out and proved. The tendency to a dogmatical tone and spirit, to one-sided and narrow views, to a monotony of character—which every good teacher fears, and to which most professional teachers are exposed, will be withstood and obviated. The sympathies of a common pursuit, the interchange of ideas, the discussion of topics which concern their common advancement, the necessity of extending their reading and inquiries, and of cultivating the habit of written and oral expression, all these things will attach teachers to each other, elevate their own character and attainments, and the social and pecuniary estimation of the profession.

## XI. THE AMERICAN EDUCATION SOCIETY.

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### HISTORICAL DEVELOPMENT.

THE *American Education Society*, from the start, set before itself only one simple object—that of helping to bring forward, year by year, worthy and well-educated men for the work of the Christian ministry. It was a most legitimate outgrowth from that living principle, deeply rooted in the minds of the early founders of New England, that “the priest’s lips should keep knowledge, and they should seek the law at his mouth.” From the first, it has had no sympathy with partial and superficial courses, but has aimed steadily and constantly to encourage the most thorough education known in our institutions, that it might perpetuate in the churches a succession of ministers worthy of the early days. In 1640, less than twenty years after the landing at Plymouth, there was a graduate of Cambridge University, England, to every two hundred and fifty inhabitants; and, including the graduates of Oxford University, it may fairly be reckoned that for every two hundred inhabitants in the colonies, there was a graduate of an English University; and nearly all of these were in the ministry. Many of them were men of rare ability and accomplishment. Some of them were the choice scholars of England. “The Rev. John Cotton, of Boston, had been head lecturer and Dean of Emmanuel College, Cambridge. He had a very accurate knowledge of the languages, and was able to converse in Hebrew and Latin. John Norton, first of Ipswich, then of Boston, was offered a fellowship at Cambridge. So various were the attainments of John Davenport, of New Haven, that he was called the *Universal Scholar*. Thomas Hooker, of Hartford, the *Light of the Western Churches*, had been advanced to a fellowship at Cambridge. Thomas Thacher, of Weymouth, composed a Hebrew Lexicon. Charles Chauncy, afterward President of Harvard College, was Greek Professor for some time in Trinity College, Cambridge. Many others were signal examples of scholarship and genius.”

It was among such men as these that the idea and plan of the



first New England College were conceived. In one of the old records of those early days, we find the following clear and beautiful statement of their thoughts and feelings: "After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was, to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches after our present ministry shall be in the dust." Let this be read in the light of what has been said before and we can see the fullness of its meaning. The "present ministry" here spoken of, was made up of those illustrious men who had come out in such numbers from the Old World to cast in their lot with the infant colonies. But a supply of such men from foreign parts, in numbers sufficient to meet the growing wants of the colonies, could not long be hoped for. Educated men must be raised up on these shores. And so Harvard College was founded in 1638, and graduated its first class in 1642.

Go forward, now, some sixty years, to the year 1698, and Cotton Mather, in the first book of his *Magnalia*, has given us the exact condition of things at this point of time. There were then in the New England colonies 129 churches, in which were laboring 116 ministers, and of these, 107 were graduates of Harvard College. The old order of things has passed away. The old ministers who came out in such numbers from England are sleeping in the dust.

The wisdom and foresight shown in laying the foundation of the college so early are fully justified. In 1698, Harvard College had graduated 419 men, and, of these, 218 had entered the ministerial profession, though many of them in the meantime had passed away by death.

In 1700, Yale College started, and the work of liberal education in New England was intrusted to these two institutions alone until the latter part of the eighteenth century, when Brown University, Dartmouth and Williams Colleges were added to the list. The year 1800 finds five colleges in operation in New England. Three more—Middlebury, University of Vermont, and Bowdoin—were added in the opening years of the present century, and others have followed, until our present number is fourteen.

Now it will not be denied that all these colleges, and especially the earlier ones, were originated with the main idea of producing Christian ministers. Whether we approve or disapprove, the fact, it must be confessed, is even so. More than half the graduates of Harvard

College for the first hundred years of its existence entered the ministry. More than half the graduates of Yale, for fifty years from its foundation, followed in the same path.

In the funds raised, and in the methods of instruction adopted, prominent reference was always had to ministerial education. But beyond this, there was nothing narrow in the practical working of these institutions. Their doors stood open to all comers; and so broad and catholic was the culture therein furnished, that young men, whatever path they had marked out for themselves in life, might find here ample opportunities for acquiring general knowledge.

With such thought and care as were thus taken, and with the facilities thus afforded, the production of ministers was, as a general rule, rapid enough, so long as the population of this country was found almost entirely along the Atlantic shore. But the opening part of the present century was destined to witness a great change in this respect. The broad fields of the West began to open upon the sight. From the compact mass of Eastern population, streams of emigration began to move off in various directions into these new territories, and Christian society was to form and take shape under the shades of the wilderness. Coincident with this movement, arose the idea of evangelizing the world by sending out from Christian lands living preachers and teachers to instruct ignorant and benighted nations. To meet these changes in our American population, and to provide laborers for these foreign enterprises, it was seen and felt by reflecting Christian men that something must be done to give a new and enlarged impulse in the work of producing ministers of the gospel. The seats of learning were along the Atlantic coast; and of these, the colleges of New England were most prominent. And yet working in their normal way, and under such influences and incentives as had heretofore operated, it could not be hoped that they would meet the new call which was now coming upon them. And it may be interesting in this connection to look upon the following table, which shows what our New England colleges have done in the way of producing ministers, from the date of the first founding of Harvard College down to the year 1820, arranged in periods of ten years. We stop at this last date for the present, because from 1820 until the present time, we have the results of the new impulse, of which we shall presently speak more particularly. We give, in this table, the results of the activity of all the New England colleges in this line, adding the new ones as fast as they enter the list.

		Ministers.			Ministers.
From 1640—1650.....	22		From 1730—1740.....	195	
" 1650—1660.....	37		" 1740—1750.....	176	
" 1660—1670.....	31		" 1750—1760.....	178	
" 1670—1680.....	28		" 1760—1770.....	224	
" 1680—1690.....	35		" 1770—1780.....	219	
" 1690—1700.....	72		" 1780—1790.....	264	
" 1700—1710.....	95		" 1790—1800.....	310	
" 1710—1720.....	99		" 1800—1810.....	427	
" 1720—1730.....	195		" 1810—1820.....	635	

In the last ten years thus named, we begin to perceive the decidedly upward tendency springing from the new interest and attention which this subject had awakened in the public mind. The Education Society was organized in the year 1815, and by the year 1820, the results begin to make themselves distinctly manifest. The leap from the previous number is decidedly larger than will be found anywhere else along the line.

It may be well to complete this tabular view of the New England colleges at this point, so that the whole may be brought near together, and may meet the eye at one glance :

	Ministers.
From 1820—1830.....	965
" 1830—1840.....	1,077
" 1840—1850.....	1,000 nearly.

It is difficult to bring this reckoning down for another period of ten years, because, in the nature of things, several years must elapse before the graduates of any college come to be fully and correctly reported, *as to their profession*, in the Triennial catalogues. But it is entirely safe to say, that from the year 1820 to 1860, more ministers were produced from the New England colleges than for the whole period of 180 years, (reckoning from the founding of Harvard College,) which had preceded. And beside, in the meantime, a great number of colleges had come into existence through all the fields of the West, which were busy in the same department of education.

We come now more distinctly to the formation of the Education Society. Its founders, when they began their work, had all the difficulties which arise from originating a thoroughly *new* institution. They could go nowhere for a model. Just as the first American college had to be, in the nature of things, a new formation, unlike, in many important respects, anything that had gone before in the Old World, so this society must be formed as a new thing, and according to the best judgment which could be brought to bear upon it. Education by charity was not a new thing. All the old universities of Europe have their funds and their foundations to help in the way of education. All of our colleges partake largely of the same element. Our common school system has the same foundation. But

here was something designed to supplement all this, and to add a new and powerful stimulus additional to what had been given before.

The first regular meeting looking to this organization was held in the vestry of Park street Church, Boston, on Thursday, July 20, 1815. The meeting was called by a circular letter, signed and sent forth by Rev. Jedediah Morse, D. D., Rev. John Codman, Rev. Joshua Huntington, Deacon John E. Tyler, Mr. Pliny Cutler, Mr. Richard Pierce and Mr. J. B. Minor. This was the first regular meeting; but influences had been at work, far and wide, looking in this direction for some time previous. It happens in this matter, as in many other similar cases, that there are many claimants for the honor of first suggesting such an organization. Local combinations and organizations were taking place at several scattered points in New England, and it would be extremely difficult to settle the question, where the first combined effort was made in this direction. A society of ladies already existed in Boston, formed the previous Spring, and called "The Educational Society of Boston and Vicinity," but it is very doubtful whether this was the first. A wide-spread conviction was growing in the Christian mind of New England that something more must be done in this line, and this conviction gave rise to many local movements.

This meeting, called July 20th, 1815, after conference, was adjourned to meet in the same place, August 29th, of the same year, at which time a constitution was adopted and the society formed; but the meeting was again adjourned till February 26th, for the choice of officers. At this meeting a sermon was preached and a collection taken. On the following year application was made for a charter, and the society was incorporated December 4th, 1816, by the General Court of Massachusetts, with the name, "The American Society for Educating Pious Youth for the Gospel Ministry." This name being found inconvenient, it was changed by the Legislature, January 31st, 1820, to "The American Education Society," which name it still bears.

The society, being thus organized and chartered in Boston, became a nucleus, about which all little organizations of this kind, already existing or having a tendency to exist, naturally gathered. Its agency, too, was soon very manifest in starting into life many local societies in different parts of New England and the land, which became auxiliary to this. We quote here a few sentences from the twenty-third annual report (for the year 1839,) which report contains a most extended summary of all that had gone before:

"County auxiliaries were established in Norfolk, Middlesex, Essex, and Berkshire, in 1816 and 1817. The Auxiliary Education Society

of the Young Men of Boston was formed in 1818; and the Female Education Society for Boston and Vicinity about the same time. As early as this, Auxiliary Education Societies had been formed in Georgia and South Carolina both by ladies and gentlemen. A society styled the Maine Branch of the American Education Society was formed in that State before April, 1819. Previously to September, 1819, an Education Society was formed for the State of Connecticut, and it early voted to become a branch of the American Education Society, but the connection was not fully consummated till 1826. June 29, 1819, a Branch Society was formed in Vermont, directly connected with the parent institution. A Branch Society was established in New Hampshire, September, 1826. July 11, 1827, the Branch Societies of Maine, New Hampshire and Vermont were, by vote, formally recognized as Branches."

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"October 23, 1818, a Society was formed, called the Education Society of the Presbyterian Church, in the United States, embracing the States of New York, New Jersey and Pennsylvania. In 1820, it took the name of the Presbyterian Education Society; but it never became a branch of the American Education Society till May, 1827."

After the union of this Presbyterian Society, under the name of the "Presbyterian Branch of the American Education Society," the organization became a truly national one, and had its affiliations with every part of the land. The first break in this extended arrangement occurred when the division in the Presbyterian Church took place; and the major part, known among us as the "Old School Presbyterian Church," formed its own "Board of Education," and ceased from this general coöperation. The other part, called the "New School Presbyterian Church," still retained its old connection with the American Education Society. That which had been called the "Presbyterian Branch," &c., in 1837, took the name of the "Central American Society," and was located in the city of New York, with branches of itself in Philadelphia, Western New York, and other places. In this shape matters stood until recently. Within a few years, without any formal act of separation, the New School Presbyterians have gradually withdrawn from this coöperation, and now have their own education committee, and carry on this department of benevolent effort in their own way; so that the American Education Society has come to be essentially what it was in its early days—the property of the Orthodox Congregationalists, though it still affords aid with the same catholic spirit which has always marked its proceedings to Presbyterians, and to some extent also to Baptists, Free-Will Baptists, and Methodists.

It has been already remarked that this society in its origin was an experiment. There was no model to copy after, no old experience to serve as a guide. It was but natural, therefore, that changes in the forms and methods of procedure should take place from time to time, according as experience has been acquired. We wish briefly to indicate some of these modifications, which have been made in order to realize more fully and adequately what the friends of the society have all along been seeking after.

And first, we will notice the different rules which have prevailed in the appropriation of money to the young men. When the society was first started, for a few years, the usage was to appropriate to each young man what was deemed to be sufficient for him, under the circumstances. The condition of one man might be quite unlike that of another in respect to need, and in respect also to facilities for helping himself. And so, for a time, the appropriation was a variable quantity. But, after a little experience, this method was found not to work well. It involved an endless amount of examination and care, and would be partial and defective after all. While this rule prevailed, the money was *given*, not *loaned*. The next step was to make the sum a definite one to all the students alike, and still it was a *gratuity*. But it was thought best to try the loaning system. In October, 1820, the system of loans was commenced; and, in this first shape, half of the money was a gratuity and half a loan, for which the student gave his note. In 1826, the rule was again changed, and the whole was made a loan, and was payable by installments in one, two, and three years after the young man should come into the ministry. The rule was again altered in 1836, by which the time of payment was extended to five years, and a discount of twelve per cent. per annum should be made, if the money was paid back within the five years; but, if not, then the whole was to be paid. By this rule, a debt of \$100, if paid in the first year after the young man entered the ministry, could be paid with \$40. If paid during the fifth year, the sum required would be \$88. After the expiration of the five years, the whole sum was to be paid with interest from that time. But in 1842, the loaning system was abandoned as a requirement—that is, the money was given as a gratuity, unless the student preferred to take it as a loan. Now and then some one prefers the loan, but almost all receive the appropriation as a gratuity. This last method has prevailed now for twenty-two years, and there is no disposition to abandon it. It was found by long experience, that young men coming into the ministry in this way were poorly prepared to pay this debt. In almost all cases, other debts to some extent had



been incurred, which must first be paid, the salaries were small, a young family perhaps to be provided for, so that this debt to the Education Society was a burden that tired the spirit and hindered the man's usefulness. The directors of the society will not, therefore, be likely ever to return to it.

Another series of modifications, which have taken place from time to time during the long history of the society, has reference to the scholarship and standing of the young men at the time they are received upon its list. During the early years of the society, and indeed up to the year 1841, young men, in order to receive of its funds, must have pursued classical studies for *six months*. In the above-mentioned year, the rule was altered to *twelve months*. In the year following 1842, the rule was again altered, and the candidate was required to be ready to enter college before he could receive this aid, with this exception, that in Academies where a *three years* course existed, preparatory to college, the student might receive aid in the *third year*. This was in accordance with that general aim of the society noticed in the outset, by which it has always favored the most thorough education known in our institutions. This rule was continued in this form until some two years since, and was abandoned at last, not because it was not regarded as a good one in itself, but because of a practical difficulty in working it. Some academies had a kind of three years' course, and still were not the schools contemplated in the rule.

As the case now stands, the student must effect an honorable entrance into some regular college before he can receive the funds of the society; and from this point to the end of his theological course, he can receive aid. The later usage of the society, demanding this higher grade of scholarship for admission to its list, has been found safe and advantageous, and has done much to raise the character of the society. If the young man has no genius for scholarship, the fact is discovered by others and discovered by himself before he has occasion to make application to the society for aid.

And, in this connection, it is suitable that something should be said of the general character of these men, regarded as scholars. We have found, by frequent experience, that very many persons have, on this point, an exceedingly false impression. And this mistaken notion is quite as common with educated men as with any others, and comes apparently in this way. In their college days, they remember among their fellow-students, one or two men, somewhat advanced in life, plain, honest, good, but regarded as scholars, coarse, slow and blundering. They remember them as Education Society students.

And without much thought or care they fall into the habit of regarding them as the type of men aided by this society. The first scholar in their own class, not unlikely, may also have been an Education Society student; but they did not know the fact, or if they did, it was easily overlooked and forgotten.

Now, on the other hand, what we have to say on this subject is not a mere impression or matter of private opinion. The false idea above referred to has been so current for a long time among certain classes of men, that in the year 1849, the then Secretary of the Education Society sent out a circular to the officers of colleges throughout the land, where these young men had been pursuing their studies, asking a statement from them on this very point. Many answers were received, bearing testimony to the good standing which these men had sustained as scholars. In general, however, the statements were not definite enough to be here quoted as final and satisfactory authority. But President Woolsey, of Yale College, went into a careful examination of the whole subject, as connected with that institution; and below we give his testimony. His first letter was written April 20th, 1850, and is as follows:

"DEAR SIR:—I sit down to answer your letter by saying, that if you will remind me of it about the 20th of May, I will prepare you some statistics which may serve your cause. Meanwhile, let me give you the results of a brief experience.

I have six classes in view.

In the first were six beneficiaries, of whom four were appointees, and two were not.

In the next were two, both of whom were appointees, and one of them the third scholar.

In the third class there were nine beneficiaries, of whom eight received appointments at commencement, and three of them were among the principal scholars.

In the fourth class there are six beneficiaries, all of whom are appointees. And besides these, there have been two others; one, an excellent scholar, died; and another was dropped from the list by advice of the committee here for poor scholarship.

In the next class there are four beneficiaries, all of whom are appointees.

In the sixth there are four, of whom, two, at least, rank among the best scholars." \* \*

Now when it is remembered that, according to the usage of the college at that time, a man must have been in the first third of his class to receive any appointment at all, it will be seen at a glance how very far these men rise above the average scholarship of the college.

Subsequently, the second letter was furnished, which goes over the entire history of the work of the Education Society, as connected with

that one institution. We give the whole result of this examination in a brief summary :

Beneficiaries graduated at Yale College, from 1817 to 1846 inclusive....	249
Had such a rank in their class as to receive honors.....	157

To bring these men down to the average, only 83 should have received appointments. All will agree that facts like these, prepared by a man so exact, and himself so ripe and elegant a scholar, are worth far more than loose and general impressions. We could wish that all who received the circular had answered in the same careful and statistical way, for we should then have a vast collection of facts on which to base conclusions. Whether the colleges generally could show so good a record as pertaining to this subject, we can not say ; but we know of no reason why statistics drawn from other colleges should not be of essentially the same stamp.

And let it be remembered that the record above given goes back to the early years of the society's existence and takes in all that was crude and imperfect in its first experiences. For the last twenty years, all its rules and arrangements have been fitted to secure a much higher average result, as pertains to mere scholarship, than in the first twenty years of its history. It is very easy to laugh at the blunders of some one awkward man, who was assisted by this society. But one bird does not make a flock. The actual result, which comes from an examination of this whole work, is essentially what we might expect it to be. Take five thousand and more young men, drawn out largely from the hills and valleys of New England, from the sturdy middle class, with an earnest purpose, and why should they not show well ? Where shall we go to find a better stock ? If it were permitted, without treading upon delicate ground, simply to mention the names of men living and dead, who received this assistance in their education, we need not argue the point. The list of names which we could furnish forth from the records of the society would of itself be ample to silence all cavil.

We have spoken of these men as coming from the *middle class* of our American society. The words "poor," "student of charity," "beneficiaries," &c., as applied to them, often mislead the mind. These young men do *not* come, as a general rule, from homes of extreme poverty. They come from the substantial laboring classes. They are poor, not in reference to the means of an ordinary and comfortable livelihood, but poor in reference to an enterprise requiring the time and expense of a public education. They start from the same general condition of life as enterprising merchants, manufacturers and business men in every department of activity ; only

from the object which they set before themselves, they have to spend the years of early manhood as consumers rather than producers. And this is the sense in which they are poor. What, then, should hinder these men—picked men we might call them, since they are driven on by a law of inward propulsion, and in the face of great obstacles to seek a public education—what should hinder them from becoming first-class scholars, and rising to stations of commanding usefulness? Nothing certainly has hindered them from doing so, as we could easily show by calling names.

The gross amount of money raised by the American Education Society in furtherance of its purposes, from its foundation in 1815 to May 1st, 1863, is \$1,518,016. This includes what has come by donations of churches and individuals, by legacies, by refunded loans, and by income from permanent funds.

The permanent fund of the society is now \$81,000. The main part of this was raised more than thirty years ago, but is from time to time augmented. The largest amount of general funds received during any one year in the history of the society was for the year ending May 1st, 1835. The receipts for that year were \$83,062. This was just before the division in the Presbyterian Church, and when the society embraced the whole land.

The practical management of the society is by a board of thirteen directors, including the president and vice-president, who are ex-officio members of the board. The business is principally transacted in four quarterly meetings, held on the second Wednesdays of January, April, July, and October, though special meetings are occasionally called, as exigencies may require. At these regular quarterly meetings, the applications of students are brought before the board, through the agency of committees existing at the colleges or theological schools, where the young men are pursuing their education, and each quarterly appropriation is made by a vote at the time. For all the cases where everything is clear and regular, the appropriations are voted in the mass. But all doubtful or exceptional cases are considered separately and are decided on their merits.

What may be called the *usual* appropriation, taking the whole history of the society at one view, is \$80 a year, or \$20 a quarter. But sometimes the appropriation has been made to vary from this by choice, and sometimes by necessity. Of late, an effort has been made to increase the appropriation to \$100 a year, or \$25 a quarter, and the last three or four appropriations have been made on this basis.

The first president of the society was His Honor, Lieut. Gov. William Phillips, elected December 7th, 1815, and holding office until

his death in 1826. He was succeeded by Hon. Samuel Hubbard, who remained in office until 1843. Hon. Samuel T. Armstrong was his successor, but retained the place only a single year, resigning through failing health. Hon. Lewis Strong was then president until 1850, when resigning, Rev. Heman Humphrey was chosen, and held office until his death in 1861. Henry Hill, Esq., of Boston, was chosen to fill his place, and now holds the office.

In the early years of the society, there was no office of secretary, such as now exists. This place was created in 1826, and Rev. Elias Cornelius appointed to fill it. His services in behalf of the society can hardly be overestimated. He resigned in 1832 to take the office of Secretary in the American Board of Missions, but soon after died. He was succeeded in the Secretaryship of the Education Society by Rev. Wm. Cogswell, who held the office until 1841. The next secretary was Rev. Samuel H. Riddel, who remained in office till 1850. In 1851, Rev. Increase N. Tarbox was chosen the office, and still retains it. The whole number of young men who have received assistance from the funds of the society from its foundation, including those now passing through their course of education, is 5,160. The period when the society had its largest number was from 1835-40. In some of these years the number rose to more than 1,000. All parts of the land then combined to swell the numbers. The change of rule in 1842, by which students were not received in the earlier departments of preparatory study, of itself would have the effect to reduce the number very considerably. The separation in the Presbyterian Church acted also in the same direction. And besides, about the year 1840, there was a decided reaction in this movement. Many felt that the society was working too fast. There was also a serious financial difficulty and embarrassment, so that from 1840 to 1845 there was a marked decline in the operations of the society. From that time until the present, there has been a gradual and healthy growth. Leaving out what still remained of the Presbyterian branch, and which was working in a somewhat broken way, in alliance with the parent society—leaving this out of view, and confining ourselves simply to the work of the society in Boston, and the following table will show at a glance the numbers aided, year by year, since 1844 :

For the year	ending April 30, 1844,	the beneficiaries numbered	230
"	"	1845, .....	218
"	"	1846, .....	238
"	"	1847, .....	246
"	"	1848, .....	275
"	"	1849, .....	285
"	"	1850, .....	294
"	"	1851, .....	277
"	"	1852, .....	294

For the year ending April 30, 1853, the beneficiaries numbered	308
" " " 1854, " " " " "	297
" " " 1855, " " " " "	328
" " " 1856, " " " " "	309
" " " 1857, " " " " "	332
" " " 1858, " " " " "	345
" " " 1859, " " " " "	344
" " " 1860, " " " " "	372
" " " 1861, " " " " "	370
" " " 1862, " " " " "	324
" " " 1863, " " " " "	267

The number for the year about to close will be somewhat less than the last. This dropping down since 1861 is due entirely to the war, which absorbs so largely the young men of the land. It affects this work in a somewhat larger degree than it affects the colleges, both because the average age of the young men on our list is a little greater than the average age of students generally, and because these men would be more likely, from their principles, to enter the army than the average of students. The New England colleges, taken in the mass, have fallen down since 1861 from 2,850 undergraduate students to about 2,300—a little less than one-fifth; while the number on the list of this society has fallen about one-third.

Of the whole number aided since the foundation of the society, we have not the means at hand for determining, with any degree of accuracy, how many have passed away by death. Those who survive are certainly to be reckoned by thousands. Not far from one-third of the Congregational ministry of New England is composed of this class; and, throughout the Middle States, and through all the fields of the West, as well as on distant missionary ground, these men are very thickly scattered.

We have thus taken a general survey of the operations of the American Education Society. Much more might with propriety be said, but this may suffice to give some distinct idea of its objects and aims, and to show the results of its activity.

In this connection, and as a fitting close to this article, it is suitable that we should add the results which have been secured by other organizations in this land, acting in the same general department, and with similar rules and methods.

What is now known as the "Presbyterian Board of Education," was formed under the name of the "Education Society" in 1819. In 1825 the name was changed to the present. For several years it was connected with the American Education Society, and its affairs were involved, so that for this period, the money received and the young men aided, have already been included in the record already made. This arrangement did not, however, continue for a long time.



The sum total of money received by the Board up to May 1st, 1863, is \$1,469,032, and the whole number of men aided is 3,202.

Within a few years, the New School Presbyterian Church has taken separate action upon this subject, and have their own "Committee on Education." Their operations have not as yet been long enough continued to add greatly to the foregoing summary.

The only other organization of this kind in the land known to the writer is the "Northern Baptist Education Society," the sum total of whose work has been comparatively small.

BETA BATES EDWARDS.

PROFESSOR BETA BATES EDWARDS, Assistant Secretary of the American Education Society, and editor of the American Quarterly Register, from 1828 to 1842 the organ of the society, was born in Southampton, Mass., on the 4th of July, 1802; fitted for college at the academy at Hadley, and, with the Rev. Moses Hallock, of Plainfield; entered Williams College in 1820, and followed President Moore to Amherst, where he graduated in 1824, at the age of twenty-two. In the autumn of 1824, he entered the Theological Seminary at Andover, and, at the close of the first year's course, repaired to Amherst to a tutorship in the college, where he remained two years. In 1828, he returned to Andover to resume his theological studies, and become assistant secretary of the American Education Society. In this relation, his chief labor was to edit the American Quarterly Register, which, under his able and enthusiastic management, became a storehouse of educational statistics, biography, and history. Prof. Parks, in his Memoirs of Prof. E., remarks:

The American Quarterly Review was established in 1827, and called the Quarterly Review of the American Education Society. In 1829, it received the name of the Quarterly Register and Journal of the American Education Society. In 1830, its title became the Quarterly Register of the American Education Society. From 1831 it was called the American Quarterly Register. Rev. Elias Cornelius was associated with Mr. Edwards in editing the first and second volumes, Rev. Dr. Cogswell in editing the tenth, eleventh, twelfth, and thirteenth volumes, and Rev. Samuel H. Riddell in editing the fourteenth volume. Although a similar periodical had been proposed as early as 1817, and such men as Dr. Eliphalet Pearson and Dr. Abiel Holmes had felt a deep interest in its publication, yet the actual plan of the Register, in its most important features, was formed by the subject of this memoir, and the spirit of the work was also his. "He brought to it," said the Directors of the American Education Society,\* "a fullness of knowledge, a perfection of taste, and a skill for historical investigation rarely to be found combined in one so young." He designed to make it a storehouse of facts for the present and future generations. It gave a new impulse to statistical inquiries in our land. It contains indispensable materials for our future ecclesiastical history. Those elaborate descriptions and tabular views of the academies, colleges, professional schools, public libraries, eleemosynary associations in this country and in Europe; those historical and chronological narratives of parishes, states, kingdoms, sects, eminent men, philanthropic schemes; those calm and trustworthy notices of our current literature; those choice selections and chaste essays were, in great part, either prepared by himself, or at his suggestion, or revised by his discriminating eye. In his superintendence of those fourteen, and more especially of the first ten octavo volumes, so much more useful to others than the care of them could have been to himself, he had melancholy occasion to say, *Aliis in serviendo consumor*.

While making his tours of observation among our colleges and theological schools, Mr. Edwards became satisfied that more effort must be made for the moral and mental culture of our pastors, as well as ministerial candidates. He desired to foster the continued interest of our clergy in all good learning, by opening an avenue through which they might communicate their thoughts to the world. It was partly for the purpose of calling out their hidden energies, that he established in July, 1838, the American Quarterly Observer. In sustaining this work, he encountered difficulties which can be fully appreciated by no one who has not himself started a periodical. He traveled extensively through the Southern, Middle, and New England States, in order to converse personally with the ablest writers of the land, and secure their coöperation in his new enterprise. He published three volumes of the Observer, and then united it with the Biblical Repository, which had been during the four preced-

\* See their Thirty-sixth Annual Report, p. 5.

ing years conducted by Professor Robinson, at Andover. He remained sole editor of these combined periodicals, from January, 1834, to January, 1838. The American Biblical Repository was the name given to this work from 1837 to 1851. Six years after Mr. Edwards withdrew from it, he became the principal editor of the *Bibliotheca Sacra* and *Theological Review*, and with the exception of two years, he had the chief care of this work from 1844 to 1852. One volume of the *Bibliotheca Sacra* had been published in New York, in 1843, by Professor Robinson, with the title, "*Bibliotheca Sacra, or Tracts and Essays on Topics connected with Biblical Literature and Theology.*" In January, 1844, when Mr. Edwards became interested in the work, it was for the first time published at Andover. A new series was commenced on an enlarged and somewhat modified plan. In January, 1851, the old Biblical Repository was transferred from New York to Andover, and united with the *Bibliotheca Sacra*, so that this veteran editor was intrusted the second time with that review, which he had already done much to sustain and adorn. For twenty-three years he was employed in superintending our periodical literature; and, with the aid of several associates, he has left thirty-one octavo volumes as the monuments of his enterprise and industry in this onerous department. What man, living or dead, has ever expended so much labor upon our higher Quarterlies? A labor how severe and equally thankless!

He combined facility of execution with great painstaking and carefulness. He often compressed into a few brief sentences the results of an extended and prolonged research. In order to prepare himself for writing two or three paragraphs on geology, he has been known to read an entire and elaborate treatise on that science. His industry surprised men; for while he had two periodicals under his editorial care, he was often engaged in delivering lectures before the Athenaeum or some lyceum in Boston or its suburbs, and in superintending the American reprints of English works. Besides attending to the proof-sheets of his own Quarterlies, he would sometimes correct more than a hundred pages, every week, of the proof-sheets of other volumes, and would often compose for them prefatory or explanatory notes. That he was immaculate in his supervision of the press, he would be the last one to pretend. The volumes which he edited contain unnumbered proper names, dates, numerals, references to initial letters, etc., etc. The labor of revising them was discouraging; their number increased the difficulty, and suggests a palliation for any errors which escaped him. He was pained by the smallest mistake which he made, yet deemed it his duty to suffer the pain, rather than intermit his efforts for the elevation of our periodical literature. Amid all the drudgery and perplexities of his editorial life, his rule was never to let a day pass by without refreshing his taste with the perusal of some lines from a favorite poet, such as Virgil, or Spenser.

In 1837, he was appointed Professor of the Hebrew Language, in the Theological Seminary at Andover, and in 1848, on the death of Prof. Stuart, he succeeded to the chair of Biblical Literature. In 1843, he united with Professors Felton and Sears, in the publication of "*Classical Studies,*" and with Mr. S. H. Taylor, in translating Kühner's larger "*Greek Grammar.*" To make his biblical teaching in Greek and Hebrew more valuable, he was a student of the Arabic, and other cognate languages.

In 1826, he aided in the compilation of a school-book designed for the moral improvement of the young. In 1832 and 1835, he published the "*Eclectic Reader,*" and "*Introduction to the Eclectic Reader,*" and his "*Biography of Self-taught Men.*" While residing in Boston, he was an enthusiastic teacher in the Sabbath-school of Pine street church. In 1845, he was solicited to take the presidency of Amherst College. He was one of the founders of the Massachusetts Colonization Society, and for several years devoted much time to the "*American Union for the Relief and Improvement of the Colored Race.*" After trying without success the renovating influence of travel at home and abroad, he died on the 2d of April, 1852.

## XII. THE WISCONSIN TEACHERS' ASSOCIATION,

WITH BIOGRAPHICAL NOTICES OF ITS PRESIDENTS.

### HISTORICAL SKETCH.

THE incipient measures for the organization of a State Association of Teachers in Wisconsin were taken by John G. McMynn, then Principal of Public Schools in Racine, seconded by Josiah L. Pickard, then Principal of Platteville Academy, Walter Van Nesa, teacher at Fond du Lac, and others, and favored by the coöperation of Hon. A. P. Ladd, State Superintendent of Public Instruction. They met a few other earnest teachers at Madison, on the 12th, 13th, and 14th of July, 1853, when an organization was effected under the following Constitution :

### CONSTITUTION.

ARTICLE I. This Association shall be called *The Wisconsin Teachers' Association*, and shall have for its object the mutual improvement of its members, and the advancement of public education throughout the State.

ARTICLE II. The Association shall consist of persons engaged in teaching in this State, who shall pay one dollar annually. Honorary members may be elected at any annual meeting, who may, by the payment of the annual fee, become acting members.\*

ARTICLE III. The officers of this Association shall be a President, three Vice-Presidents, a Secretary, a Treasurer, and a Board of five Counselors, who, with the President and Secretary, shall constitute an Executive Committee—any three of whom shall be a quorum—to be elected by ballot at each annual meeting.

ARTICLE IV. The duties of the President, Vice-President, Secretary and Treasurer shall be such as pertain to the same offices in similar associations.

ARTICLE V. The Executive Committee shall arrange business, procure lecturers for the same, and through the Secretary of the Association, who shall be, *ex-officio*, their Secretary, conduct such correspondence as may be deemed advisable. They shall also have power to call special meetings of the Association, to fill all vacancies occurring in the offices, and shall make to the Association an annual report of their proceedings.

ARTICLE VI. The annual meeting shall be held at such time and place as the Executive Committee may designate; and any five members, who shall meet at a regular or special meeting, shall constitute a quorum for the transaction of business.

ARTICLE VII. This Constitution may be amended at any annual meeting of the Association, by a vote of two-thirds of the members present.

To this Constitution the following names were appended as the

\* This article was amended to its present form at the next meeting, having at first included persons not engaged in teaching.

original members:—J. L. Pickard, *Platteville*; W. Van Ness, *Fond du Lac*; J. L. Enos, *Madison*; R. O. Kellogg, *Appleton*; J. G. Mc Mynn, *Racine*; S. G. Stacy, *Madison*; J. H. Lathrop, (Chancellor of the State University,) *Madison*; and C. B. Goodrich, *Mineral Point*.

The officers elected for the year were as follows:

*President,*

JOHN G. McMYNN, *Racine, Min.*

*Vice-Presidents,*

J. L. PICKARD, *Platteville.* C. S. CHASE, *Racine.* J. L. ENOS, *Madison.*

*Secretary,*

W. VAN NESS, *Fond du Lac.*

*Treasurer,*

E. HODGES, *Fond du Lac.*

*Counselors,*

S. G. STACY, *Madison.*

R. O. KELLOGG, *Appleton.*

C. B. GOODRICH, *Mineral Point.*

J. T. MILLS, *Lancaster.*

C. CHILDS, *Beloit.*

THE SECOND MEETING, OR FIRST ANNIVERSARY, was held at Madison, on the 9th, 10th, and 11th days of August, 1854, under the officers elected as above-mentioned. The attendance from abroad was very small; few railroad facilities existed; the State was then rapidly settling; teachers were scattered and unacquainted with each other. Nevertheless the proceedings were spirited, and it was determined to persevere. Addresses were delivered by John G. McMynn, President, "On the Condition and Modes of Improving Public Schools;" E. Hodges, of Fond du Lac, on "The Mission of our Public Schools," and J. L. Pickard, of Platteville, on "The Relation of the Teacher to his Patron." Earnest discussions were held upon the subjects of the addresses and the need of an Educational Journal, Teachers' Institutes, and a State Normal School. A committee was appointed to memorialize the Legislature upon the educational wants of the State, and the coöperation of the State Superintendent, Hon. A. H. Wright, was sought.

These addresses, with the minutes of the session, were printed, and extensively circulated through the State.

THE THIRD ANNUAL MEETING, OR SECOND ANNIVERSARY, was held at Racine, commencing August 15, 1855, with an attendance of about 150, with a great increase of interest, and under the following officers elected in 1854:

*President*—John G. McMynn, of Racine; *Vice-Presidents*—C. B. Goodrich, of Mineral Point; R. O. Kellogg, of Appleton; and O. M. Conover, of Madison. *Secretary*—D. Y. Kilgore, of Madison. *Treasurer*—E. Hodges, of Fond du Lac. *Counselors*—J. L. Pickard, of Platteville; W. Van Ness, of Fond du Lac; C. Childs, of Beloit; J. W. Sterling and S. G. Stacy, of Madison.

The publication of a periodical entitled the "*Wisconsin Educational Journal*" had been maintained for some months, at Janesville, by Hon. James Sutherland, under the editorial care of George S. Dodge. The publication was now tendered to the Association, which was accepted, and a committee appointed to make the necessary arrangements. In March following was issued at Racine the first number of the publication, under the auspices of the Association, with the title

of the "Wisconsin Journal of Education," J. G. McMynn having been appointed editor. The publication in the new form has continued through eight volumes.

Resolutions were adopted after discussion, urging the Legislature to establish a "Reform School for Juvenile Offenders," and to make provision for "the gradation of schools in the cities and larger villages of the State." A Reform School has since been established, substantially as recommended, and both general and special enactments have been granted, which have facilitated the grading of schools.

Essays were read by R. O. Kellogg, Milwaukee, on "*The Teacher's Profession*," J. L. Pickard, Platteville, on "*The Proper Course of Studies to be pursued in Public Schools*," and J. G. McMynn, Racine, on "*The Best Means of Securing School Attendance*."

Addresses were delivered by Rev. A. C. Barry, of Racine, on "*The Work of the Teacher*;" Horace Rublee, Esq., Madison, on "*The Office of the Teacher*;" Wm. A. White, Esq., on "*Education as Connected with the Development of the West*," and George S. Dodge, Esq., Janesville, on "*The best means of elevating our Public Schools*."

THE FOURTH ANNUAL MEETING, OR THIRD ANNIVERSARY, was held at Beloit, commencing August 20, 1856, with an attendance of about 175, and under the following officers:

*President*, J. L. PICKARD, Platteville; *Vice-Presidents*, W. VAN NESS, Fond du Lac; W. C. DUSTIN, Beloit; V. BUTLER, Kenosha; *Secretary*, D. Y. KILGORE; *Counselors*, J. G. McMYNN, Racine; A. C. SPICER, Milton; A. J. CRAIG, Milwaukee; C. B. GOODRICH, Mineral Point; M. P. KINNEY, Racine.

Discussions were held upon the question of licensing teachers who habitually use tobacco, intoxicating drinks, and profane language; upon the "*Improvement needed in school architecture*;" and upon "*Normal Schools*." A committee was appointed to report upon the last subject at the next meeting.

Addresses were delivered by the President, J. L. Pickard, upon "*Trials in Teaching*;" and by Prof. J. Emerson, of Beloit College, on "*History—its office in the Work of Education*."

THE FIFTH MEETING, OR FOURTH ANNIVERSARY, was held at Waukesha, commencing August 12, 1857. The attendance was about two hundred, and the officers were as follows:

*President*—A. C. SPICER, Milton. *Vice-Presidents*—M. P. KINNEY, Racine; F. W. FISK, Beloit; D. Y. KILGORE, Madison. *Secretary*, A. A. GRIFFITH, Waukesha. *Treasurer*—J. G. McMYNN, Racine. *Counselors*—J. L. PICKARD, Platteville; F. C. POMEROY, Milwaukee; A. C. BARRY, Sylvania; A. PICKETT, Oshkosh; H. W. COLLINS, Janesville.

A Report was made in behalf of the committee appointed at the previous meeting, on the "Necessity of Normal Schools," (and other improvements in the general school system of the State,) by A. Pickett, of Horicon. An earnest but indecisive discussion arose, and a Committee, consisting of Messrs. Pickett, Pradt and Griffith was appointed to report further at the next meeting.

Reports were read by Rev. J. B. Pradt, Sheboygan, on "*Instruction in Christian Morality in Public Schools*;" Mrs. Walker, Racine, on "*Methods of Teaching*;" D. J. Holmes, Sheboygan, on "*The Best Method of Securing Regular and Punctual Attendance at School*;" and A. A. Griffith, Waukesha, on "*Reading*," with illustrations.



Addresses were delivered by A. C. Spicer, (President's opening,) on "*Dignity of the Teacher's Profession*;" J. G. McMynn, Racine, on "*Aims of the Educator*;" Prof. J. B. Turner, Ill., on "*Knowledge and Wisdom*;" N. C. Calkins, New York city, on "*The School of Former Days, Contrasted with the School of the Present Time*;" D. Y. Kilgore, Madison, on "*What Constitutes a Teacher*," and Prof. D. Read, Madison, on "*Importance of the Study of Civil Polity in Common Schools*."

Resolutions affirming an equality of school privileges to the female sex—the adoption of a system of exchange of maps, drawings, &c., between schools, and an exclusion of children under six years of age from school, were discussed and passed.

THE SIXTH MEETING, OR FIFTH ANNIVERSARY, was held at Portage, commencing August 8th, 1858, with attendance of 250 members. The officers were:

President, O. M. CONOVER, Madison; Vice-Presidents, Col. M. FRANK, Kenosha; R. C. PARSONS, Mineral Point; Secretary, J. W. STRONG, Beloit; Treasurer, J. G. McMYNN, Racine; Counselors, A. J. CRAIG, Palmyra; D. Y. KILGORE, Madison; J. B. PRADT, Sheboygan; F. C. POMEROY, Milwaukee; A. A. GRIFFITH, Waukesha.

A report by A. Pickett, of Horicon, in behalf of the Committee on the revision of the School Law was adopted. The provisions recommended were in substance, the following:

1. The union of the districts of each town, village, or city, under one Board, each local district electing a member of the Board, and this Board to have the power of establishing schools of different grades as required, and to elect a secretary, who should be ex-officio Inspector or Superintendent of Schools.

2. The inspectors of the several Union districts of each county, or other territory designated for that purpose, to form a County Board of Education, and to appoint a Superintendent for the county, or other territory forming a Superintendent district.

3. The several superintendents of the State thus appointed to constitute a State Board of Education, of whom the State Superintendent should be President, and the Chancellor of the University and the Principals of Normal Schools ex-officio members.

Rev. J. B. Pradt, of Sheboygan, in behalf of the same committee, reported upon the separate subject of Normal Schools, concluding with the following plan of normal instruction, which was adopted:

- 1st. Model instruction in a model school connected with the high school of each town or other high school district, together with suitable encouragement to pupils who aspire to become teachers.

- 2d. Efforts at self-improvement, in town associations of teachers, assembling weekly at the central school, under the direction of the Principal of the High School.

- 3d. Semi-annual institutes, held under the direction of County Superintendents, and aided by the State.

- 4th. An itinerant Normal faculty, who, in conjunction with the County Superintendents, shall give instruction to the institutes.

- 5th. Normal Academies, furnishing a disciplinary course of instruction, but aiming especially to impart both the general and technical ability to teach.

- 6th. A Normal School proper, as a State institution, and forming one of the several schools that make up a complete university.

Resolutions were adopted, favoring the general introduction of music, and in-

during the recommendation of Hon. L. C. Draper, State Superintendent, that the Bible be used in the public schools.

Essays were read by S. H. Carpenter, Assistant State Superintendent, on "*Education a Mental Possession*;" A. M. May, Ripon, on "*Phonetics*;" J. W. Strong, Beloit, on "*Vocal Music in Common Schools*;" and J. W. Hoyt, Madison, on "*Public Education—the Need of the People and the Duty of the State*."

Addresses were delivered by Prof. O. M. Conover, President, on "*A Perfect School System*;" Rev. A. L. Chapin, D. D., Beloit College, on "*The True End of the Work of Education, and the Reciprocal Relations of its Different Departments*;" and Prof. N. Bateman, Illinois, on "*School Government*."

THE SEVENTH MEETING, OR SIXTH ANNIVERSARY was held at Madison on the 26th, 27th, 28th, and 29th days of July, 1889, under the following officers:

*President*, A. PICKETT, Horicon; *Vice-Presidents*, J. E. MUNGER, Oakshosh; T. C. BARDEN, Portage City; W. C. SANDFORD, Beloit; *Secretary*, J. W. STRONG, Beloit; *Treasurer*, J. C. PICKARD, Madison; *Counselors*, J. B. PRADT, Sheboygan; J. JOHNSON, Janesville; A. J. CRAIG, Palmyra; S. T. LOCKWOOD, Burlington; A. W. MAY, Ripon.

The attendance upon this meeting was unprecedentedly large, amounting to 350 teachers, very unusual interest being excited by the presence of Hon. Henry Barnard, LL. D., his inauguration as Chancellor of the State University, and his announcement of his plan of operations as Agent of the Board of Regents of Normal Schools. Discussions were held upon the revision of the school laws, and upon moral instruction in schools—the former following a report on that subject by Rev. J. B. Pradt, in behalf of the standing committee.

Essays were read by Miss E. L. Bissell, Prairie du Chien, on "*Female Education*;" E. P. Larkin, Milwaukee, on "*Moral Culture*;" E. C. Johnson, Fond du Lac, on "*Mental Culture*;" and Rev. M. P. Kinney, Racine, on "*Religious Instruction*."

Addresses were delivered by A. Pickett, President's Opening, on "*Nature of the Teacher's Work*;" Prof. J. D. Butler, of the State University, on "*The Classics*;" and Prof. Daniels, State Geologist, on "*Physical Geography and Geology*."

Chancellor Barnard also addressed the Association, explaining his relation to the public schools of the State, as agent of the Board of Normal Regents, and stating what he hoped to accomplish through lectures and Teachers' Institutes, if supported by the hearty coöperation of teachers and friends of education.

Resolutions were adopted of welcome, and pledging coöperation to the new Chancellor of the University, and agent of the Normal Regents—in favor of the study of the classics and the German language, and of a systematic and comprehensive course of instruction in the public schools, from the primary schools to the university—of the daily use of the Bible—the employment of female teachers with equal pay when equally well qualified—and the formation of county or town Teachers' Associations, and recommending the American Journal of Education.

THE EIGHTH MEETING, OR SEVENTH ANNIVERSARY, was held at Milwaukee the 1st, 2d, and 3d days of August, with an attendance of 250, under the following officers:

*President*, Rev. J. B. PRADT, Madison; *Vice-Presidents*, Rev. M. P. KINNEY, Racine; GEORGE GALE, Trempealeau; J. J. MCINTIRE, Berlin; *Secretary*, JAMES

H. MAGOFFIN, Portage; *Treasurer*, E. S. GREEN, Waukesha; *Counselors*, A. J. CRAIG, Palmyra; E. C. JOHNSON, Fond du Lac; J. L. PICKARD, Platteville; E. P. LARKIN, Milwaukee; T. J. CONATTY, Kenosha.

A Report was read by Prof. H. Magoffin, Portage, on behalf of a committee, on the history of the Association during the first seven years of its existence.

An essay was read by Mr. H. S. Zoller, Portage, on "*The Necessity of Moral Instruction*," and one, prepared by Mrs. J. W. Hoyt, of Madison, on the "*Horticultural Embellishment of School-House Grounds*."

Addresses were delivered by Rev. J. B. Pradt, President, on "*Self-Control the End of Education*;" D. S. Wentworth, Chicago, on "*School Discipline*;" Prof. Aug. Kursteiner, Milwaukee, on "*Physical Education*;" Prof. S. A. Bean, Waukesha, on "*Language*;" and Rev. R. Parks, President of Racine College, on the "*English Language*."

Resolutions were discussed and adopted in favor of an extension of the system of public instruction; of County superintendency and a higher standard of qualification in teachers; and recognizing the ability of the Teachers' Institutes held by the agent of the Normal Regents last year, and pledging coöperation in carrying out the plans.

THE NINTH MEETING, OR EIGHTH ANNIVERSARY, was held in Fond du Lac, on the 30th and 31st days of July, and the 1st and 2d days of August, 1861, with an attendance of 275, under the following officers:

*President*, A. J. CRAIG, of Madison; *Vice-Presidents*, W. C. WHITFORD, Milton; T. J. CONATTY, Kenosha; S. D. GAYLORD, Oshkosh; *Secretary*, S. H. PEABODY, Fond du Lac; *Treasurer*, J. B. PRADT, Madison; *Counselors*, J. B. MASON, La Crosse; S. H. WARREN, Hazel Green; A. PICKETT, Horicon; Miss M. S. MERRILLE, Fond du Lac; Miss JENNIE S. JOSELYN, Platteville.

The exercises were this year in part of a practical character, like those at Teachers' Institutes, and were conducted by several leading teachers of the State, assisted by W. H. Wells, Superintendent of Schools, Chicago, and A. S. Welch, Principal of the Michigan Normal School.

Essays were read by L. H. Warren, Darlington, on "*Primary Instruction*;" and J. Ford, Milwaukee, on "*Object Teaching*."

Addresses and lectures were delivered by A. J. Craig, President, on "*The Progress of Education in the State During the Year*;" J. G. McMynn on "*The Qualifications of Primary Teachers*;" Hon. H. C. Hickok, ex-State Superintendent of Pennsylvania, on "*Educational Agencies*;" Hon. W. H. Wells, Chicago, on "*The Science of Teaching*;" A. S. Welch, Prin. Mich. Normal School, on "*Conversation*;" Hon. H. Seymour, of New York, on the "*Importance of the Common School*;" and Hon. J. L. Pickard, on the "*Importance of the Teacher's Work*."

Resolutions, approving the creation of the office of County Superintendent, and the choice of practical educators to fill the same—in favor of maintaining a high standard of attainment in the science and method of teaching, as well as thorough elementary knowledge of studies, in candidates for teaching—of maintaining the appropriations for schools in spite of the pecuniary embarrassments of the country—and the establishment of a class of primary schools for very small and backward children, were discussed and passed.

THE TENTH MEETING, OR NINTH ANNIVERSARY OF THE ASSOCIATION, WAS

held in Janesville on the 29th, 30th, and 31st days of July, and the 1st day of August, 1862, with an attendance of 300, under the following officers:

*President*, JONATHAN FORD of Milwaukee; *Vice-Presidents*, R. Z. MASON, Appleton; J. E. PILLSBURY, Mineral Point; J. J. M. ANGEAR, Berlin; *Secretary*, S. H. PEABODY, Fond du Lac; *Treasurer*, J. B. PRADT, Madison; *Counselors*, S. D. GAYLORD, Oshkosh; S. H. PEABODY, Fond du Lac; R. L. REED, Watertown; J. MCALISTER, Milwaukee; A. PICKETT, Horicon.

Practical "Institute" exercises were introduced to considerable extent as at the last meeting, and the occasion was rendered one of new interest from the sessions, alternating with those of the Association, of the primary meeting of the County Superintendents.

An essay was read by Hon. J. L. Pickard, on "*High Schools a Necessary Part of our Public System*;" and lectures were given by Prof. J. B. M. Sill, of Mich. Normal School, on *English Grammar*; Hon. J. M. Gregory, State Supt. Michigan, on "*Graded Schools*;" Prof. E. S. Carr, of the State University, on "*Chemistry and Geology*;" and by Prof. J. Blaisdell, of Beloit College, on "*Arnold as a Teacher*."

Addresses were delivered by J. Ford, President, on "*The Independent Teachers*;" Hon. M. Bateman, Supt. of Pub. Ins., Ill., on "*National Education*;" and Hon. J. M. Gregory, Supt. Pub. Ins., Mich., on "*Education and Destiny*."

No discussions were held or resolutions passed at this meeting upon educational topics, except by the Convention of County Superintendents.

THE ELEVENTH MEETING, OR TENTH ANNIVERSARY, was held at Kenosha, on the 28th, 29th, 30th, and 31st days of July, 1863, with an attendance of 250, under the following officers:

*President*, S. H. PEABODY, Fond du Lac; *Vice-Presidents*, N. E. GOLDTHWAITE, Fox Lake; MISS ADAH F. PEARSON, Janesville; Mrs. H. S. ZOLLER, Racine; *Secretary*, S. T. LOCKWOOD, Janesville; *Treasurer*, Rev. J. B. PRADT, Madison; *Counselors*, A. J. CHENEY, Delavan; B. A. BARLOW, Albion; J. K. PURDY, Fort Atkinson; S. D. GAYLORD, Oshkosh.

The occasion was again rendered interesting by the sessions, in connection with the Association, of the Second Convention of the County Superintendents, and practical exercises were also again introduced.

Essays were read by G. H. Haecall, of Battle Creek, Mich., on "*Physical Education*;" F. C. Pomeroy, Milwaukee, on "*Mental Arithmetic*;" S. T. Lockwood, on "*Sports Suitable for School Grounds*;" and one by Hon. J. L. Pickard, entitled "*Bird's Eye View of the Profession*."

Addresses were delivered by S. H. Peabody, President, on "*Educational Landmarks*;" Prof. J. Emerson, D. D., of Beloit College, on "*Popular Education*;" Pres. R. Edwards, of Ill. Normal University, on "*The Influence of Teaching upon the Character of the Teacher*;" Hon. J. D. Philbrick, of Boston, on the "*Self-Education of Teachers*;" and Col. J. G. McMynn, of Racine, on the "*Relation of Teachers to the Present State of the Country*."

Discussions were conducted by the Convention of County Superintendents, some other persons participating, upon "*School Attendance*," "*Test of Ability to Teach*," and "*School Visitation*."

A report was presented by Rev. J. B. Pradt, on behalf of the committee on the "*Revision of the School Laws*," concluding with the following resolutions,

which were adopted after discussion, with the exception of the 9th section of the first resolution:

*Resolved*, That in the judgment of this Association the proper efficiency of our Public School system requires:

1. A plan of Town Organization of the schools.
2. The general introduction, as far as practicable, of graded schools.
3. More attention to school architecture, and a better supply of school apparatus.
4. The carrying out of the intention of the Constitution in regard to school libraries.
5. More earnest and systematic attention to the physical, æsthetic, moral, and religious training of children in the schools, as well as more enlightened methods of instruction and intellectual development.
6. The appropriation of aid by the State to the holding of Teachers' Institutes.
7. The establishment of a series of Normal Schools, and the division of the State for this purpose into Normal School Districts, and the appointment of Normal Superintendents over those districts, who shall also constitute a State Board of Education.
8. The establishment of a grade of permanent or professional teachers' certificates, to be granted to graduates of Normal Schools, and to others who pass the requisite examination.
9. The selection of County Superintendents from the number of those who hold such certificates, or equivalent credentials.
10. The establishment of a Polytechnic Institution for the promotion of agriculture and other industrial pursuits, with provision for military education.

*Resolved*, That a committee be appointed, whose duty it shall be to bring these measures before the Legislature, in such a manner and at such times as they shall deem most proper, and as they shall be instructed by the Association.

*Resolved*, That the County and City Superintendents be requested to coöperate with the committee in circulating petitions to the Legislature to grant such acts as they may deem desirable from time to time.

The following resolutions were also adopted:

*Resolved*, That while we miss from our annual session many who have been wont to meet with us, we are proud of their self-sacrificing patriotism and devotion to the country; that we have heard with pride of their deeds of heroic bravery on the battle-field; that we send to the living to-day a meed of praise from swelling hearts, and that the dead are embalmed forever in our memories.

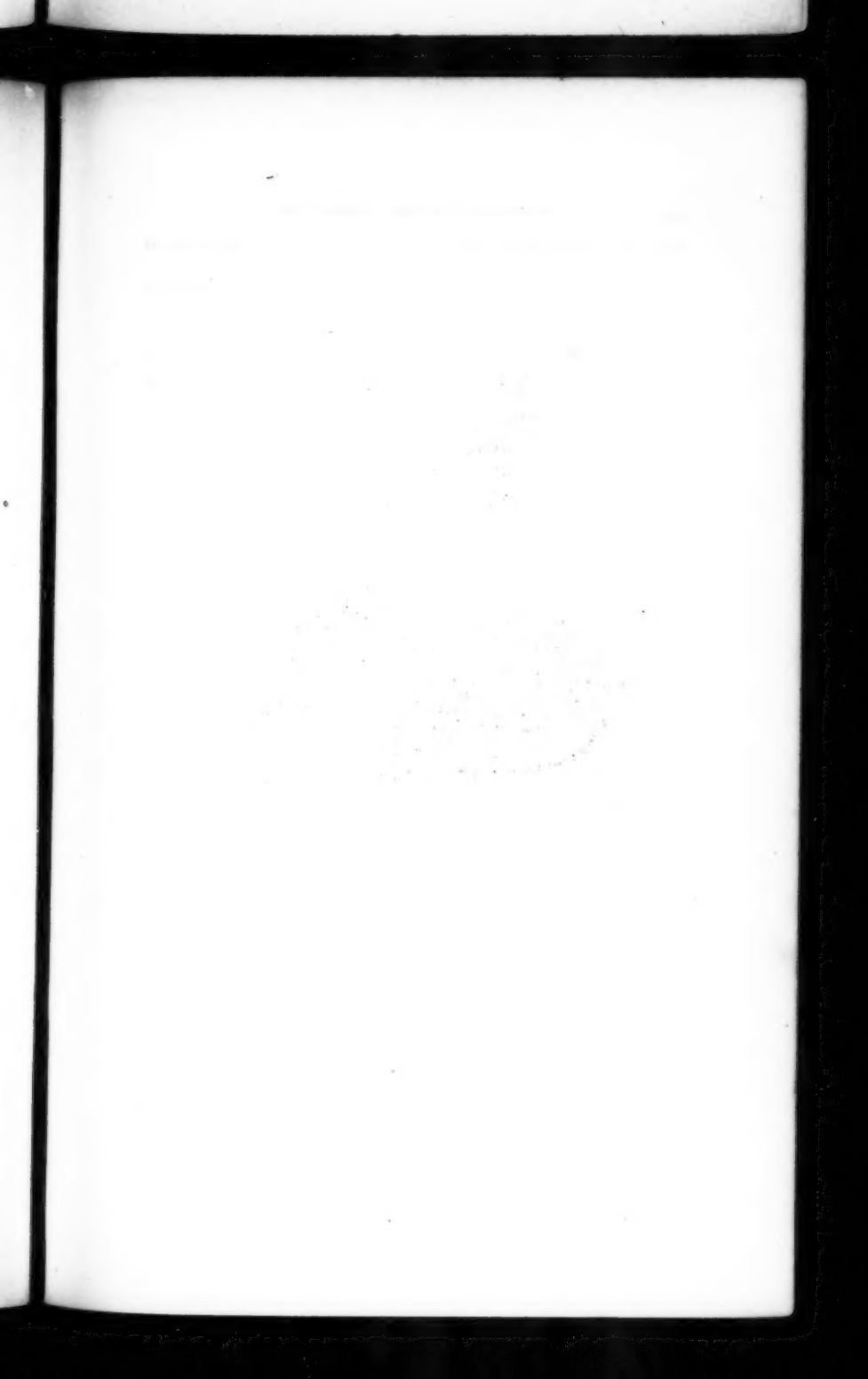
*Resolved*, That we as citizens, and especially as educators, feel it our imperative duty to support the Administration under its present trying circumstances, and to instill into the minds of the youth intrusted to our care the most unswerving patriotism and love for our noble Republic.

THE TWELFTH MEETING will be held at the call of the Executive Committee, under the following officers elected in 1863:

*President*, C. H. ALLEN, Madison; *Vice-Presidents*, S. T. LOCKWOOD, Janesville; Miss M. A. MERRILLE, Fond du Lac; Miss F. C. SUTHERLAND, Monroe; *Secretary*, A. J. CHENEY, Delevan; *Treasurer*, J. B. PRADT, Madison; *Counsellors*, A. PICKETT, Horicon; I. STONE, Kenosha; S. D. GATLORD, Sheboygan; A. D. HENDRICKSON, Waukeesa.

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*NOTE*.—The preceding sketch was condensed from a History of the Association read at the Eighth Annual Meeting, and from the published proceedings.







Eng'd by Geo. E. Peckham, N.Y.

J. C. McMILLEN.

ENGRAVED FOR BARNARD'S AM. JOURNAL OF EDUCATION.





### XIII. BIOGRAPHICAL SKETCHES.

#### PRESIDENTS OF THE WISCONSIN TEACHERS' ASSOCIATION.

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##### JOHN G. McMYNN.

JOHN G. McMYNN, first President of the Wisconsin State Teachers' Association, was born in Montgomery county, N. Y., in 1824, and was left at an early age to make his own way in the world. While yet a lad, upon a farm, he resolved to secure a collegiate education, which he accomplished, but with many a difficulty and struggle. He began classical studies, with a fair English education, at Union village, Washington county, N. Y., and in two years entered the Sophomore class of Williams College, in 1845. Having spent three winter terms in teaching in New York, Vermont, and Massachusetts, he graduated in 1848.

Removing to Wisconsin, Mr. McMyNN commenced the study of law; but believing that he could be more useful as a teacher, he engaged again in that work at Kenosha; and, during five years' labor, laid the foundation and reared much of the superstructure of her excellent system of graded schools—the first in Wisconsin. In 1853, he took charge of the High School at Racine, where the same energy and success characterized his labors—the schools of that city obtaining under him and his coadjutor, Rev. A. P. Kinney, the superintendent, a reputation extending far beyond the State.

In 1859, he carried out a long cherished design of a trip to Europe, visiting England, Scotland, and portions of the continent, and bestowing careful attention upon their educational and social condition. Returning to Racine, he remained in charge of the High School till 1861, but soon after entered the service as Major of the Tenth Regiment of Wisconsin Infantry, forming part of the Army of the Cumberland. Rising to the command of the regiment, he enjoyed in a large degree the confidence and esteem of his superiors, among them Generals Mitchell, Rousseau, and Harris. After two years' service he resigned, on account of the ill-health of his wife, and has recently declined, for the same reason, an appointment as Superintendent of Indian Affairs for Washington Territory.

Mr. McMyNN was the editor of the "Wisconsin Journal of Education," (the State patronage for which he secured) from its commencement in March, 1856, till September, 1857; has been a member of the Board of Regents of the University; in 1863 was appointed Agent of the Board of Normal Regents for the examination of Normal Classes in the State; and has recently received the appointment of Principal of the Normal School at Winona, in Minnesota.

## JOSIAH L. PICKARD.

JOSIAH LITTLE PICKARD, the second President of the Association, was the eldest son of Samuel and Sarah Pickard, and was born in Rowley, March 17, 1824. His preparation for college was at the Academy in Lewiston, Maine, studying winters and working during the summers upon his father's farm. Entering Bowdoin College the second term of the Sophomore year, he graduated in 1844. He had taught a public school in Minot, Maine, in the winter of 1842-3; and immediately after leaving college, took charge of North Conway Academy in N. H., where he remained till December, 1845. He then removed to Elizabeth, Jo.-Davies county, Illinois, and in November 1846, to Platteville, Grant county, Wisconsin, where he took charge of a newly organized academy, and remained till December, 1859, a period of thirteen years.

Mr. Pickard opened the Academy at Platteville in 1846, with five students, and left it with an attendance of nearly two hundred; and in all, more than twelve hundred different pupils were under his instruction, a large number pursuing the regular course of study; while the institution has also long been a nursery of teachers for the common schools. But a severe attack of illness in 1859, followed by prostration of the nervous system, compelled a change of occupation. Accepting, therefore, a nomination for the office of State Superintendent of Schools, he was elected in November, 1859, and entered upon his duties on the first of January following. It was his hope that a temporary release from the confinement of the school-room might restore his former sound and vigorous health; but impaired eyesight, pronounced by oculists to proceed from incurable amaurosis, and to require an active out-door life and work, forbade a return to teaching. He has continued in his present position four years, and has recently been a third time elected—the best evidence of the success and acceptance with which he has discharged the duties of his office. Although he had not been engaged to any great extent in the public schools, yet he had learned to consider attentively their wants while preparing large numbers of his students for their work as teachers, and entered upon his present duties with a degree of professional fitness not always found in similar officers. Leaving much of the sedentary work of the office to his able assistant, Mr. A. J. Craig, he has labored much more than any former incumbent in its outward work, particularly in institutes, conventions, associations, and public addresses, and with an effect most beneficial to the interests of education.

## AMBROSE C. SPICER.

AMBROSE COATES SPICER, the third President of the Association, was born in Independence, Allegany county, New York, July 31, 1820. Reared in a newly settled and "lumbering region," his early advantages for education were quite limited; and, after the age of twelve, he was inured to hard labor. But determined upon improvement and usefulness, the first summer of his majority found him laboring on the excavation for the Genesee Valley canal to earn the means of attending the academy at Alfred, in his native county, in the autumn. Too close application to study brought on failure of health and of eyesight; but recovering, and renewing study in the academy, with frequent alternations of labor, teaching his first school in 1843-4, (and several winters afterwards,) and finally assisting in the academy, he entered the Junior class of Oberlin College,

Ohio, in 1848. After more interruptions from ill-health, and two intervals of teaching, the last in Deruyter Institute, N. Y., he graduated at Union College, in 1850. Removing soon after to Wisconsin, he taught several terms in the Academy at Milton, then in the Janesville Wesleyan Seminary, and returning to Milton, remained in the Academy there four years. While thus employed, he was active in procuring the passage of a bill by the Legislature of Wisconsin, appropriating twenty-five per cent. of the income of the swamp and overflowed lands donated by Congress, to the aid of Normal Schools and institutions maintaining "normal classes," and was twice appointed one of the "Board of Regents," to manage and disburse the fund thus set apart. He returned to his native county in New York with impaired health in 1858, and taught from time to time, as he was able, in Rushford Academy and the Wellesville Union School, and rendered some assistance in Alfred Academy, now Alfred University. Removing again to Wisconsin in 1863, he took charge of the Walworth Academy, Walworth county.

## O. M. CONOVER.

O. M. CONOVER, the fourth President of the Association, was born in Dayton, Ohio, October 7, 1825. His early education was in the schools, and especially in the "Old Academy," of his native city, of which latter, Mr. E. E. Barney was, at that period, the skillful and accomplished instructor—one who anticipated and practiced many of the recent improvements in education. His subsequent classical training preparatory to college was in the same academy, and principally under Rev. Frederic Snyder. Both these gentlemen were graduates of Union College, the latter taking his degree with high honor. Mr. Conover entered the Junior class of the Miami University, Ohio, in 1842; but becoming dissatisfied with the character of that institution, he entered the next year the college of New Jersey, at Princeton, where he graduated in 1844. The next two years were spent in teaching, first near Lexington, Ky., and afterward in the academy of his native place. In 1846, he entered the Princeton Theological Seminary, and after three years' study, graduated in 1849. In 1850, he was appointed professor of ancient languages in the University of Wisconsin at Madison, and filled that chair very acceptably until 1858. Since that date, with the exception of eighteen months' service, in 1859 and 1860, as Principal of the High School, Madison, Wis., and of three months in 1861, filling a temporary vacancy in the Milton Academy, in the same state, Mr. Conover's pursuits have been disconnected with the work of education. He is now engaged in law-reporting for the Supreme Court of Wisconsin, and is likewise the State librarian.

## AARON PICKETT.

AARON PICKETT, the fifth President of the Association, was born in Andover, Ashtabula county, Ohio, May 6, 1826. His parents were natives of Massachusetts, and had both been successful teachers. He was one of a numerous family, religiously and industriously reared, after the salutary New England manner, upon a large farm. Among his educational advantages beyond the family hearth-stone, he remembers with much gratitude and respect the instructions of an admirable teacher—one of a renowned family of teachers, of Jefferson, in his native county—Miss Flora Atkins. Mr. Pickett enjoyed for several years, at intervals, the advantages of Kingsville Academy, then in charge of Z. S. Graves,



since President of Winchester Female College, Tennessee. He first taught a district school in 1843, and for three successive winters. Five years were then spent, first in charge of the Academy at Nelson, and then of that in Windham, both in Portage county, Ohio, where, through excessive exertions, health failed, and a change of occupation was pronounced necessary. In 1853, Mr. Pickett removed to Winnebago county, Wisconsin. Finding his health improved, after a few months, by rural pursuits, he took charge for three winters of the public school in the village of Winneconne, then taught a term in the city of Oshkosh, and one in Racine. For the past seven years he has been principal of the Union school at Horicon, where his success and acceptance have been most flattering; the school, in its several departments, being one of the best in the State. As chairman of a standing committee of the State Teachers' Association on the "Revision of the School Laws" of the State, he has also rendered important service. During twenty years' teaching (seven only in the winter) Mr. Pickett has never but once punished with a blow that caused pain, and has passed several entire terms with no punishment beyond a reprimand. In connection with his brother, J. L. Pickett, he has written and published one edition of a treatise on English grammar.

## JOHN B. PRADT.

JOHN B. PRADT, the sixth President of the Association, was born in Winchester, N. H., June 26, 1816. He was prepared for college when twelve years of age; but circumstances not allowing him to enter, he enjoyed further advantages of private study and instruction, alternated with other occupations, including some months not unprofitably spent in a printing office; and after two years spent in the study of law, chose the sacred ministry as his profession. Having passed through the usual three years' course of theological study, he was ordained in the Protestant Episcopal Church, in Vermont, in 1838. He made his first attempt at teaching while a law student, in 1829-30, in Rockingham, Vt., and taught three winters and three terms of select school in Vermont, and two winters in New Hampshire. Removing to Pennsylvania in 1842, he taught five terms, in 1843-4, in the Coudersport Academy, and in 1845, one term of a select school at Jersey Shore. In 1854, being then again resident in Vermont, he was invited to return to Pennsylvania and fill the newly created office of County Superintendent in the county of Potter. Accepting the invitation, he remained in the place till 1856, when he removed to Wisconsin. Just before removing West, he was appointed principal of the normal school at Millersville, Lancaster county, Pa. In Wisconsin, Mr. Pradt was one year principal of the Union school at Sheboygan, in 1859-60, and for four years past has been the resident editor of the "Wisconsin Journal of Education." In 1862, he was examiner of the "normal classes" of the State, and for some years past has been a member of a standing committee of the State Teachers' Association on the revision of the school laws, and in that capacity has made three reports to that body.

## A. J. CRAIG.

A. J. CRAIG, the seventh President of the Association, was born in Orange county, N. Y., November 11, 1823, and received his early education in the common schools, but, like many an American youth, continued successfully a

work of self-improvement in scientific and classical study. He resided in western New York till 1843, when he removed to Wisconsin. Occasionally spending his winters in teaching until 1864, he was then appointed Principal of the Fourth Ward Public School in Milwaukee, where he remained two years. In 1857, he became resident editor of the "Wisconsin Journal of Education," and continued such for a term of nearly three years. In January, 1860, he was appointed assistant Superintendent of Public Instruction. As editor and superintendent, Mr. Craig has rendered important services to the cause of public education in his adopted State. In 1859, he was a member of the Lower House of the State Legislature, and was chairman of the Committee on Education. Here, in behalf of the State Teachers' Association, he brought forward and advocated important improvements in the school system of the State.

#### JONATHAN FORD.

JONATHAN FORD, the eighth President of the Association, was born in Broome county, N. Y., in 1814, and was the son of a Presbyterian clergyman, who was settled for several years at Elmira. Mr. Ford graduated at Williams College with the class of 1839. Subsequently he had charge for two years of an academy at Claverack, N. Y., and for eight years was Principal of the academy at Hudson. After his removal to Wisconsin, Mr. Ford was Principal of one of the ward schools in the city of Milwaukee, and served a term (1859-60) as Superintendent of the Public Schools of that city. To this position he brought not only educational skill and experience, but efficient business habits.

#### SELIM H. PEABODY.

SELIM HOBART PEABODY, the ninth President of the Association, was born in Rockingham, Vt., August 20, 1829. His father, though engaged in other occupations, was also an ingenious and successful teacher in the winter schools, and from him his son received much of his early education. Deprived of his father at the age of thirteen, he was enabled, through the kindness of a gentleman in Boston, to attend the public Latin school in that city for a season; but his preparation for college was effected principally while paying his own way by his own exertions. He taught his first school in the winter of 1847-8, at Lowell, Mass.; his second, in Braintree; and after assisting the Principal of Nashua Academy, N. H., during the summer of 1848, entered the University of Vermont, at Burlington, in the Fall. Still teaching winters, and through his Junior year assisting in the High School of Burlington, but maintaining his rank in college, he graduated honorably in 1852, with a more than ordinary proficiency in mathematical studies. Immediately afterward, he was appointed Principal of Burlington High School; and, in the next year, accepted the professorship of mathematics in the New Hampton Seminary, Fairfax, Vt., and in 1854, that of mathematics and civil engineering in the Polytechnic College of Philadelphia. He remained in this institution three years, performing, in addition to his own duties, the kindred ones of the departments of mechanics and of mining, when failing health, as well as inadequate compensation compelled resignation. He removed to Wisconsin in 1859, and after some time spent in the north-west part of the State in the survey and sale of lands for the United States Government, he took charge of the High School at Fond du Lac with such success that he was called, in 1862, to Racine, where, as Principal of the

High School and General Superintendent, he well maintains the excellence which the schools of that city attained under Mr. McMynn. As President of the Association, he delivered, in 1863, an address, which presented a timely and well-considered outline of the needs and proper organization of a State Industrial College.

#### CHARLES H. ALLEN.

CHARLES H. ALLEN, the tenth President of the Association, was born in Mansfield, Tioga County, Pa., Feb. 11, 1828, but spent his youth in Hampshire county, Mass., receiving the benefits of a common school education till the age of fifteen. Removing to Jamestown, Chatauqua county, N. Y., he attended an academy for a short time, but his coveted course of study was interrupted by a protracted illness. Recovering, his inclination induced him to commence learning a mechanical trade; but being unexpectedly called to the charge of a school in 1845-6, he evinced such aptitude for the work, that his services were afterward in frequent requisition. After two years' teaching, he commenced holding, during his vacations, teachers' schools or institutes with much success. Health becoming again impaired, he was principally occupied for some years in surveying, teaching, however, in the meantime, a few terms, with his brother, in the Academy at Smithport, McKean county, Pennsylvania, and assisting his old instructor, Rev. J. B. Pradt, at institutes in the county of Potter. In 1857, Mr. Allen again joined his brother, F. A. Allen, in teaching, in the Normal School at Westchester, Pa. The next year he was employed by Dr. Henry Barnard to spend his Fall vacation in the series of institutes which he had organized in Wisconsin, and fulfilling successfully the engagement, he was permanently employed in the same work, and in that of examining the "normal classes" in the several institutions of the State. Upon the resignation by Dr. Barnard of his labors in Wisconsin, Mr. Allen continued his work as agent of the Normal Board till 1863, when he was appointed Professor of the Normal Department of the State University, having conducted during the previous year a private normal and high school in the city of Madison. The re-opening of the Normal Department of the State University under Prof. Allen has proved very successful, and much is expected from his labors there.

## XIV. COUNTY EDUCATIONAL ASSOCIATIONS.

### I. SCHOOL ASSOCIATION OF THE COUNTY OF MIDDLESEX, CONN.

*The School Association of the County of Middlesex, Conn.,* was in existence in May, 1799, and how long before we have not ascertained. It was probably the growth of the discussion which the disposition of the *Western Reserve* lands created in the Legislature and among the people between the years 1796 and 1799. The following "code" for the Government and Instruction of Common Schools, drawn up by the Rev. William Woodbridge, (father of William C. Woodbridge, the geographer and educator,) President of the Association, and, at that date, Principal of a Female School in Middletown was addressed by this Association, to the Visitors and Overseers of schools :

#### REGULATIONS FOR THE GOVERNMENT OF SCHOOLS.

In the acknowledgment of all men of goodness, policy, or wisdom, the proper education of youth is an object of the first importance to society. It is the source of private virtue and public prosperity, and demands the best practical system of instruction, aided by the united exertions and patronage of the wise and good. From a solicitude to promote this very interesting and most important object, the following regulations are respectfully submitted to the consideration of the Visitors and Overseers of Schools—by the *School Association of the County of Middlesex*.

Instructors and scholars shall punctually attend their schools, in due season, and the appointed number of hours.

The whole time of instructors and scholars shall be entirely devoted to the proper business and duties of the school.

Every scholar shall be furnished with necessary books for his instruction. In winter, effectual provision ought to be made for warming the school-house in season, otherwise the forenoon is almost lost.

The Bible—in selected portions—or the New Testament, ought, in Christian schools, to be read by those classes who are capable of reading decently, at the opening of the school before the morning prayer. If this mode of reading be adopted, it will remove every objection of irreverence, and answer all the purposes of morality, devotion, and reading. Some questions may be very properly proposed and answered by the master or scholars; and five minutes, thus spent, would be a very profitable exercise of moral and other instruction.

Proper lessons, and fully within the scholar's power to learn, ought to be given to every class each part of the day. These daily lessons ought to be faithfully learned and recited to the master or his approved monitors.

One lesson in two or more days may be a review of the preceding lessons of those days; and one lesson in each week a review of the studies of that week.

The sum of this review, fairly written or noted in the book studied, may be carried by the scholars, each Saturday, to their respective parents or guardians.

Scholars equal in knowledge ought to be classed. Those whose progress merits advancement should rise to a higher class; and those who decline by negligence, should be degraded every month.

The hours of school ought, as much as possible, to be appropriated in the following or a similar manner, viz:

In the morning, the Bible may be delivered to the head of each class, and by them to the scholars capable of reading decently or looking over. This reading, with some short remarks or questions, with the morning prayer, may occupy the first half hour. The second may be employed in hearing the morning lessons, while the younger classes are preparing to spell and read. The third in attention to the writers. The fourth in hearing the under classes read and spell. The fifth in looking over and assisting the writers and cipherers. The sixth in hearing the under classes spell and read the second time; and receiving and depositing pens, writing and reading books.

In all exercises of reading, the teacher ought to pronounce a part of the lessons, giving the scholars a correct example of accent and emphasis, pauses, tones, and cadence. In all studies, the scholars ought to be frequently and critically observed. The teacher's eye on all his school is the great preservative of diligence and order.

In the afternoon, one half hour may be employed in spelling together, repeating grammar, rules of arithmetic, and useful tables, with a clear and full, but soft voice, while the instructor prepares pens, writing-books, &c. The second and third half hours in hearing the under classes, and assisting the writers and cipherers. The fourth in hearing the upper classes read. The fifth in hearing the under classes read and spell the second time. The sixth in receiving and depositing the books, &c., as above.

That the school be closed with an evening prayer, previous to which the scholars shall repeat a psalm or hymn—and also the Lord's prayer.

Saturday may be wholly employed in an orderly review of the studies of the week, except one hour appropriated to instruction in the first principles of religion and morality, and in repeating together the ten commandments. That the catechism usually taught in schools be divided by the master into four sections, one of which shall be repeated successively on each Saturday.

Any unavoidable failure of the master in the time of attendance on school ought to be made up by him. Absence of the scholar ought to be noted for inquiry.

Parents should aid and encourage the scholars in studying proper lessons at home, especially in winter evenings, which are the better part of the day. For slow will be the progress of the scholar without the aid and encouragement of the parent.

To these regulations there is, in equity, an equal right of appeal to the overseers of schools, both for parents and teachers, in all matters of dispute. It appears indispensably necessary that a proper system of school regulations should be delivered both to parents and teachers; and also to be frequently read, explained, inculcated, and urged upon the scholars.

The teacher becoming accountable to the parents and overseers for the faithful instruction of his school, has a right to expect—First, due support in government from both—Second, proper books of instruction and morality, manners and learning—Third, the steady and punctual attendance of his scholars, and diligence in their studies. Failure on one part can never be entitled to fulfillment on the other.

That there be opened, in every school, a register containing the following records, viz:

- 1st. Time of entrance, continuance, and departure of each scholar and master.
- 2d. The names of all whose example in good manners and orderly conduct, have been beneficial to the school, which shall stand on the honorable list during the continuance of their good character and conduct.
- 3d. The names of the three best scholars in every class and branch of learning at the end of each half year.
- 4th. The names and crimes of every one who is guilty of lying, stealing, inde-

ency, fighting, or Sabbath-breaking. These, on evidence of reformation, shall be erased.

5th. That a record be kept of all the names and donations of those who shall generously give prizes or books for the encouragement of learning and good manners.

That the virtuous and diligent may be encouraged and rewarded, and the vicious discountenanced and punished, this register shall be open to the parents and visitors of schools, and read on days of public examination.

A proper system of manners ought to be drawn up, suited to the age, situation, and connections of children in society. This will answer for a rule of duty, and appeal in all cases of trial. In all charges, the complainant shall ascertain the fact—the law broken—the reason of the law—and the probable consequences to society—to the offender—the whole proving the duty and benevolent design of prosecution.

A short system of morality ought to be compiled for the particular use of children—illustrated by familiar examples, and applied to their particular rights and circumstances. "When I was a child, I spake as a child, I understood as a child."

Effectual measures ought to be taken to convince children that their whole conduct is the object of perpetual cognizance and inquiry in the parent and teacher, the minister of the gospel and the civil officers.

All instruction in morals and manners is most clearly illustrated and most effectually enforced by example. Consequently, good and evil examples are among the first of virtues and worst of vices in society, and ought to be punished or rewarded.

Books of reading and spelling, morality and manners, in general use, should be the property of the district and under the master's keeping, and by him to be delivered to the scholars; for the following reasons: 1. A much less number will answer. 2. They will be bought cheaper. 3. Kept better. 4. Better answer all purposes—for a class using any set at school may study in them at home. 5. Such a plan would encourage donations and furnish a school library for various and occasional reading.

All school laws and regulations should be clearly understood and frequently inculcated. Reason and rule should go together. Persuasion and encouragement should first be tried—admonition and caution may perhaps be proper in every instance for the first offense. Caution, reprimand, and assurance of the necessity of punishment may be sufficient for the second fault. But a *second crime* should not be passed over without evident proofs of inadvertence or true penitence. A third instance of deliberate breach of plain orders—of repeated faults or crimes—demands immediate chastisement. All punishments should be—1. Safe, and attended with instruction—the rod and reproof give wisdom. 2. Never given up until the offender is submissive and obedient. Necessity or prudence may oblige us to vary, *discontinue* or *delay* a punishment—but to give up would be the destruction of all government.

These, or similar regulations, gentlemen, we think indispensably necessary to the well being and general utility of schools. They are, therefore, with all due deference to your wisdom, respectfully presented to your consideration.

Middletown, May 7th, 1799.



## XY. BOOK NOTICES.

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**SCHOOL ECONOMY.** By James Pyle Wickersham, A. M., *Principal of the State Normal School, Millersville, Penn.* Philadelphia: J. B. Lippincott & Co., 1864. 366 pages.

This volume treats, in a very practical way, of

- I. *The Preparation for the School*, including *School-Sites, School-Grounds, School-Houses, and Furniture* for schools of different grades—school apparatus and school records.
- II. *THE ORGANIZATION* of the School, including the temporary and the permanent organization—seating, studies, classification, progress of exercises, &c.
- III. *THE EMPLOYMENTS* of the School—objects, incentives and modes of study, and the characteristics of the student—objects, requisites, and methods of recitations—physical exercises.
- IV. *THE GOVERNMENT* of the School—School ethics, school retributions, school legislation, school administration.
- V. *THE AUTHORITY* of the school. The teacher, his motives, duties to his pupils, his profession and himself—school officers—the people in reference to schools.

Each chapter is full of nice distinctions and suggestions, the results of years of successful study and practice.

**JOURNAL OF EDUCATION FOR LOWER CANADA.** Vols. I to VII., 1857—1863.

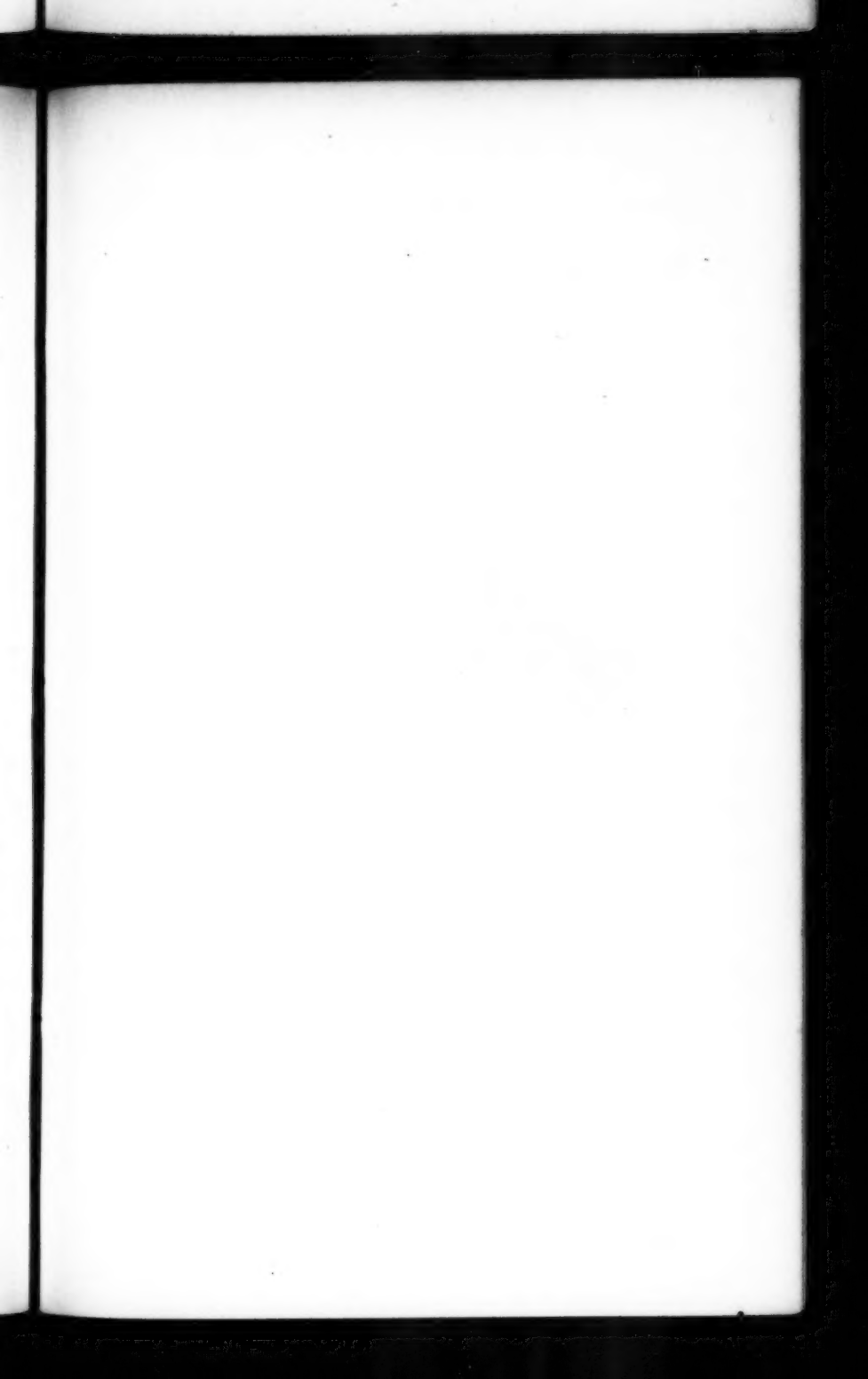
**JOURNAL DE L'INSTRUCTION PUBLIQUE.** Volume I—VII., 1857—1863.

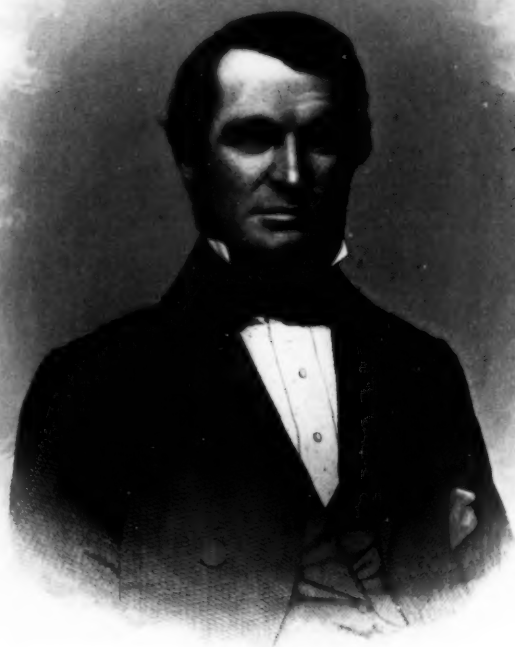
These two periodicals, in the English and French languages, making 14 quarto volumes, of over 200 large double-column octavo pages each, are among the results of the indefatigable and well directed activity of Hon. P. J. O. Chauveau, Superintendent of Public Instruction in Lower Canada from 1857 to 1863.

Dr. Chauveau, before accepting the post of Superintendent, made vacant by the resignation of Dr. J. B. Meilleur, had been member of the Canadian Parliament for eleven years, Solicitor General, and Secretary of the Province.

In the difficult and peculiar position of administering a system of public instruction over a population differing not only in nationality, but in language and religion, Dr. Chauveau has shown great wisdom, industry, and moderation, and been rewarded with great success. We shall in a subsequent number exhibit the history and condition of schools and education in the Province of Lower Canada, where Father Le Jeune opened a school before "Brother Furmont" was entreated to become schoolmaster for the teaching and nurturing of children" in the town of Boston.

We hope, in our next number, to resume our former practice of giving a brief synopsis of the various educational documents and books sent to us by authors and publishers, as well as to chronicle more in detail the educational movements of different states and countries. We will gladly undertake the issue of a Quarterly Record of National Education, as the organ of various American, National, and State Associations, as has been suggested by correspondents, if the enterprise can be properly sustained.





Engraved by J. C. Boston.

WILLIAM S. BAKER.

